GAZETTEER

FOR THE

HAIDARABAD ASSIGNED DISTRICTS,

Commonly called BERÁR.

1870.

Edited by A. C. Lyall, Commissioner of West Berár

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1870.

PREFACE.

In October 1867 the Government of India issued orders for the compilation of a Gazetteer of the Haidarábád Assigned Districts.

Toward the end of 1868 two Gazetteers had been sent in—one for Elichpúr district, by Captain Szczepanski; the other from Captain J. Bushby, for Wún district. In acknowledging receipt of this last Gazetteer the Resident thus laid out the plan upon which he desired the whole Gazetteer to be prepared for publication. The Reports for all the districts were to be first collected, and their respective merits submitted to general review, in order to "the classification and (if need "be) condensation of the information afforded—not only on one "consistent system, but also with regard to the proportions that "should be allotted to the several component parts of the whole work. "In this way tautology would be avoided."

These were the instructions according to which the work was to be edited. But though two out of the six District Gazetteers were sent up by the end of 1868, the other four had not, I believe, been even begun; and it was apparent that, what with the pressure of routine business, and the constant change of officers, the task of making out a Gazetteer pressed rather heavily upon Deputy Commissioners. Yet it was essential to work expeditiously, for much of the material which goes to form a Gazetteer will not keep. Figures, and even facts, vary from year to year; statistics become out of date; railways and famines revolutionize countries; territorial limits change; head-quarters are shifted; the compiler toils in vain after an energetic administration; and in Berár a turn of politics might leave him, before an exhaustive description were completed, with no British province to describe.

So the attempt to lay upon Deputy Commissioners the task of elaborating these Reports for their districts was abandoned, and instead they were asked to set about collecting materials to be arranged under a classification which was circulated for use. And the task was also shortened by withdrawing from this classified list those subjects which either demanded special knowledge (as geology), or comprehensive treatment for the entire province, as in the case of history.

The consequence of this alteration of the original method has been that a separate Gazetteer, complete in all its parts, for each district became impossible. Three out of the six Gazetteers at first contemplated were never written at all; while the rough material and

memoranda that were eventually obtained differed widely in quantity and quality. Then by the time that these had been collected from various sources many portions of the earlier Gazetteers had become more or less obsolete, and most of the remainder needed revision. Moreover, the general chapters on history and geology superseded or absorbed corresponding district sections. It was therefore resolved, with the consent of the authors of the finished Reports, to alter the whole plan of the Gazetteer for the province—to break up the divisions by districts, and to substitute an arrangement according to subjects. The Editor was thereby enabled to avail himself more effectually of all contributions received; to select the good and reject the bad parts of an article without appearing to prune too unmercifully; and to give each district its share of the advantage gained by massing under one chapter the whole array of facts and figures bearing upon one subject.

By this alliance of forces each district supplies the others' deficiency, and gaps are reinforced along the whole line; while such information as is forthcoming can be presented in the handiest formation and most convenient series. This gain, such as it is, has been made, at any rate, without any sacrifice of things essential; since the territorial limits of our districts have only very recently been determined, and have been marked out upon considerations with which the Gazetteer has no real concern.

This brief account of the process by which the Gazetteer has been put together is intended to explain why its internal arrangement is not throughout symmetrical. Chapters IX. and XIV. contain each a complete article, and Chapter VIII. is almost entirely of one piece: for these the Editor is exclusively responsible, both as to substance and style, since nothing has been absorbed or extracted without acknowledgment from the district papers. The remaining chapters are prefaced by a sort of introduction, meant usually to bring the subject within compass of a general survey before going into details, sometimes meant to supply omissions in the descriptions that follow. But this introduction has more than once spread out into a kind of separate dissertation.

Then, after the introductions, come *District Selections*, chosen out of all the materials provided by district officers.

It will be noticed that every chapter has not a "selection" for each of all six districts, because, as has been mentioned above, only two complete Gazetteers were obtained; and so long as enough had been said on any topic six separate contributions were not insisted upon.

The whole work, as now sent forth with permission of the Resident at Haidarábád, is of course very imperfect, and might have been amplified by devoting another year to collecting material. But the

present Editor believes that a Gazetteer should be restricted within somewhat narrow conditions of time and space—of time, because much of its contents will not keep ; of space, because to be useful a Gazetteer must be brief and compendious. The first object of the publication is taken to be that of presenting a statistical account of the province, of its people, its social state, economy, and natural resources, with some narrative of its antecedent history as framework and background to the picture. The second object—as yet very inadequately attained—should be (it is conceived) to encourage and promote the compilation for each province of something like what is called in England a County History. But with regard to this object the business of an English official editor is only to point the way; and in the Berár Gazetteer this has been attempted by inserting here and there (especially in Chapter X.) much minute local description which is of interest only to the provincials. The fulfilment of such a project must be left to the people themselves; many years hence, when one of our educated natives shall have contracted some tincture of real literary taste, he may take to collecting and preserving the annals of his province, which are now fast disappearing as the " old order changeth, yielding place to new."

However, the Gazetteer now produced may serve as a first edition, to be much improved hereafter. The author of the papers on Elichpúr district is Captain H. S. Szczepanski, Deputy Commissioner, whose description of Elichpúr City and its environs is good. The accounts of Melghát were composed by Captain K. L. Mackenzie, excepting certain portions taken from a Report by Captain Farrar. The Wún Gazetteer was written by Mr. C. A. Davies, Extra Assistant Commissioner, under the superintendence of Captain J. Bushby, Deputy Commissioner. For Amráoti some very useful articles were prepared by Captain J. Alexander, and it is unlucky that many of his commercial statistics lost their original value through delay in their publication. In Akola the work had been quite neglected until in 1869 it was made over to Mr. J. H. Burns, who wrote all the selected pieces for that important district. They are marked, for the most part, by that exact knowledge which is possessed only by writers who (so to speak) have seen and handled what they describe. To Mr. Burns the Gazetteer is indebted for much solid information which, on certain topics, his contributions alone supply. Major J. Allardyce exerted himself to procure valuable material for Buldána; and by him Mr. Náráyan Wáman, Deputy Educational Inspector, was induced to write the creditable, because original, accounts of towns in that district.

Contributions from outside Berár—from Dr. T. Oldham, Superintendent of Geological Survey; from Colonel A. C. McMaster, of the

Madras Army; and from Major P. Elphinstone, of the Survey Department—have been acknowledged in the text; while the Gazetteer is much indebted to the Surveyor General's Office (to Captain W. G. Murray particularly) for two maps.

The system of spelling native words which has been used in this Gazetteer is that which has been authoritatively prescribed for all India—with this exception, that the Editor has taken upon himself to substitute accents for prosodial marks. The accentuation is not consistent throughout, but there are no misleading blunders in the principal words. The principle of the transliteration need not here be defended, save by the remark that, so far as concerns the spelling of a *Gazetteer*, this system seems to have been opposed from a point of view too exclusively English. The question may be said to be not so much what letters convey certain sounds most easily and surely to the ear of an Englishman, but what letters may best serve as a common vehicle of sound to the several nations who read English in India. Now for this purpose there can be no doubt that a system which assigns to each single vowel its separate sound, that can be rendered in no other way, is superior to the arbitrary English pronunciation, which has been formed merely by custom; while for neatness and concise construction of words the use of single instead of double vowels has a manifest advantage in appearance.

A. C. L.

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ERRATUM.

For Sarkár read (*passim*) Sirkar.

THE

BERÁ'R GAZETTEER.

CHAPTER I.

GENERAL DESCRIPTION.

THE word Berár signifies now, politically and geographically, the districts which have been assigned by His Highness the Nizám to the British Government under the treaties of 1853 and 1861, though it has had different meanings at different periods, as the historical chapter will show. The actual position and boundaries of the existing province are marked on the map annexed to this Gazetteer. Berár forms the northernmost portion of the Haidarábád State, running up from the south with a breadth gradually narrowing until an extreme point touches the Tapti river, half-surrounded on the east, north, and north-west by the Central Provinces, and meeting the Khándesh district of the Bombay Presidency along a section of about forty miles of its western border. The Gáwilgarh hills—a range belonging to the Sátpura mountains—form the geographical boundary of Berár on the north, with a deep indent made by the Melghát tract; on the east its frontier is marked accurately by the Wardha river down to its confluence with the Painganga, and on the south by the Painganga for about two-thirds of the frontier's length. From the map it might be guessed that these convenient water-lines are natural and ancient provincial boundaries, yet they were both marked out by very recent treaties: thus illustrating rather remarkably the general rule that a frontier which follows river-courses is always political and comparatively modern. On the west the border of Berár is merely an artificial line cutting across a broad valley from the Sátpura mountains to the hills on which stands Ajanta, and proceeding southward over these hills until it turns eastward by a sharp angle near Jálna. This Ajanta range intersects the whole province from west to east, and its steep ridge divides the interior geography into two systems. Setting aside the Melghát mountain tract as abnormal, we have two distinct sections of Berár—the *Páyanghát* or lowland country, bounded on the north by the Gáwilgarh hills, and on the south by the outer scarps of the Ajanta range; and the *Bálághát* or upland country above the Ajanta ridge, sloping down southward beyond the ghâts or passes which lead up it. So that the Páyanghát is a wide valley running up eastward between this ridge

General Description

General Description.

and the Gáwilgarh hills like a long back-water or deep bay, varying in breadth from forty to fifty miles, and broader toward the end than at its mouth. The surface of this valley is not flat or even; it rises and descends by very long low waves with their troughs cutting mostly north and south, flowing up eastward to a point just beyond Amráoti; here this formation is broken up by a chain of low hills that run in a north-westerly direction across the plain. These hills mark a change in the country's watershed. Westward of them the main slope of the valley is toward the west, from the point where the Púrna river makes almost a right angle by its sudden turn; but eastward of Amráoti the streams take an opposite direction, and their course is to the Wardha or some of its affluents.

The Páyanghát valley contains all the best land in Berár; it is full of that deep rich black alluvial soil called *regar*, of almost inexhaustible fertility, and it undulates just enough to maintain a natural system of drainage, which is probably very favourable to the productive powers of the land. Here and there are barren tracts, where the hills spread out ample skirts far into the plain, covered with round stones and scrub jungles; or where a few outlying flat-topped hills, often with hummocks or humps looking like huge cairns on their crown, stand forward beyond the ranks to which they belong. But there is nothing picturesque about this broad strip of alluvial champaign country; it is very destitute of trees, except near the villages close under the hills; and beside the Púrna it has hardly a perennial stream. In the early autumn it is one sheet of cultivation, and looks fresh enough, but from the beginning of the hot season, when the crops have been gathered, its generally monotonous plain is relieved by neither verdure, shade, nor water, and the landscape is desolate and depressing.

However, the aspect of the country above the passes which lead to the Bálághát is quite different. Here is the extreme northern limit of the tableland of the Dakhan; the sides and summits of the outer hills are covered with low forest; from their crests the main slope of the lands is southward; wide basalt downs follow each other in successive expanses of open fields sloping down to shallow channels, which carry off the water like gutters between two pents of a low roof. The trees are finer, and the groves more frequent, than in the valley below; water is more plentiful and nearer to the surface. This is the character of much of the Bálághát highlands in the west of Berár, where they fall southward toward the Nizám's country by gradual decline, and by a series of ridges or steppes. But the whole face of the Bálághát has no uniform features; it stretches into downs and dales where it is most open; then it gets broken up into flat-topped hills and steep ravines; while in its eastern section the country is still more sharply accidented by a splitting-up of the main hill-range, which has caused that variety of low-lying plains, high plateaus, fertile bottoms, and rocky wastes which is sketched in the description of the Wún district.

Speaking roughly, it may be said that when you have crossed the line of 77° longitude, beyond which the Bálághát watershed falls decidedly eastward, the wide-spreading downs disappear entirely; you reach a tract in which the horizon is bounded on all sides by long sweeping hill-

General Description.

ridges, enclosing vales whose floor seems to the traveller to undulate like a chopping sea. From the Máhúr hill-fort, which crowns the point of a promontory of the Haidarábád territories jutting out into the south-eastern side of Berár, the landscape, as seen from an eminence of about one thousand feet, wears the look of a platform or table, upon which various forms of huge fantastic earthworks have been projected or upheaved,—conical barrows, long flat-topped mounds like gigantic graves, huge sharp-backed banks running right across the open, and the higher distant hill-ranges enclosing the whole. There is much cultivation on the ground-floor among these elevations; but the blackish barren rock, and the great extent of scanty jungle forest, give a dreary countenance to the general out-look.

The total area of the province may be reckoned at 17,000 square miles, or a little more. So that Berár is in size about equal to the kingdom of Greece, which has 17,650 square miles without the Ionian Islands. But the population of Berár is just double that of Greece in 1861—

Berár	2,220,074	1867
Greece	1,096,810	1861

The length of Berár from east to west is about 150 miles, and its breadth averages 144 miles. It is between longitudes 76° and 79° 13′, and is traversed by 19° 30′ to 21° 46′ parallels of north latitude.

DISTRICT SELECTIONS.

Elichpu'r.

Position.

The district of Elichpúr is the most northerly one in the Haidarábád Assigned Districts. The shape is irregular, but it extends as far north as 21° 46′ and south to 20° 51′ latitude, and east and west to 76° 40′ and 78° 30′ east longitude.

Boundaries.

The district is bounded on the north by the Tapti river, the Baitúl and Chindwára districts of the Central Provinces, on the west by the Nimár and Akola districts, on the east by the Wardha river, and on the south by the Amráoti district. It has not yet been surveyed, but by rough measurement the area is about 3,160 square miles. It includes that portion of the Gáwilgarh hill-range called Gángra or Melghát,* and the land at the base of that range from the Wardha river on the east to the Sháhnúr stream on the west. All the hill country lies within the Melghát; the rest is flat, sloping gently to the south, drained by numerous small streams flowing into the Wardha and Púrna rivers. The country is well studded with mango-trees, and when the green crops cover it it has a very park-like appearance.

Area.

Melghát.

The taluk of Melghát, or as it is sometimes called Gángra, lies between the degrees of 21° 11′ and 21° 46′ north latitude, and 76° 40′ and

* From its principal northern pass or outlet (*ghát*).

General Description.

District Selections.

77° 40′ east longitude. Measured on the map, its extreme length, north and south, is thirty-eight miles; and its extreme breadth, east and west, sixty miles.

On the north it is bounded by a portion of the Baitúl district, Central Provinces, and the Tapti river, dividing it from Nimár; on the east by the Tapti river and a portion of the Nimár district, Central Provinces; on the south by the taluks of Jalgaon and Akot (Akola district) and the taluk of Elichpúr; and on the west by the Baitúl district of the Central Provinces.

As computed by the Survey the area of Melghát is 1,625 square miles.

This taluk, being merely a section of the Sátpura range, is extremely rugged, and broken into a succession of hills and valleys. The main ridge or watershed of the Sátpuras, rising at Bairát to 4,000 feet above the sea, runs through from east to west almost parallel to, and a few miles distant from, the plain of Berár on the south. The broadside of this main ridge terminates towards the south very abruptly in some places, by sheer scarps of trap-rock over a thousand feet deep, forming round the station of Chikalda those magnificent cliffs and chasms by which its scenery is so markedly accentuated; while the ranges branching out northwards go gradually down in a succession of plateaux and gentle slopes till lost in the valley of the Tapti.

Amra'oti District.

Position.

The district of Amráoti lies between 20° 23′ and 21° 7′ north latitude, and between 77° 24′ and 78° 13′ east longitude. It is bounded on the north by the Elichpúr district; on the south by the Básim and Wún district; on the east by the river Wardha; and on the west by the Akola and Elichpúr districts.

The area is said to be 2,566 square miles, but this cannot be known for certain till the survey is completed. The population on the 7th of November 1867 being 407,256, this computation would give 157 persons to each square mile.

Akola District.

General description.

The Akola district derives its name from its chief station. It consists of a not inconsiderable portion of the level champaign country described in ancient Indian archives as "Sirkár Narnála,* Subah Berár† Páyanghát," and now generally known as the rich valley of "Berár."

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* Narnála, a hill-fort north of Akot, the sanitarium for this district.

† Berár. Several explanations, all more or less unsatisfactory as being connected with the mythology of the country, are given of the origin of this word. It means the country separated by the Wardha—"Warár" = Berár. It is disputed that Berár is not properly the country on both sides the Wardha. Admitting this, we have Warár within the Wardha retaining the name which has died out on the other bank.—[Note by Mr. J. H. Burns.]

General Description.

District Selections.

It lies between 20° 23′ and 21° 10′ north latitude, and 76° 25′ and 77° 19′ east longitude, in an almost square block right across, north and south, from hill-range to hill-range. Its square shape is disturbed by a small arm, a thirty-mile extension necessarily included under administrative arrangements (as a portion of a taluk and pargana), lying on the north-west between the hills and the Púrna river, which drains the valley. This river runs through the district east and west, with a northerly inclination of six and a half miles in the sixty-three miles extent contained in it, and divides it into two almost equal parts.

Boundaries.

The district is bounded on the north by the Sátpura* range of hills; on the east by the East Berár division, Elichpúr district; on the south by the Sátmál or Ajanta range continuation; and on the west by the Buldána district up to the Púrna, and by Khandesh on the north of that river, save where it just touches the Central Provinces above Jalgaon.

Area.

Its greatest length, north and south, is seventy-two miles; and its greatest breadth, east and west, sixty-three miles.

It contains 1,726,625¾ acres, or 2,697¾ square miles.

41,197 acres, or 64 miles, are alienated land held rent-free as jágirs (integral villages), and as inám (detached freeholds).

The remainder (1,685,428¾ acres, or 2,633¼ square miles) appertains to the State.

In this quantity there are (1869) 34,671¼ acres, or 54 square miles, of entirely unarable land; 31,762¾ acres, or 49⅓ square miles, are river and nalla beds and tanks; 4,128 acres, or 6¼ square miles, are taken up in bábúl reserves; 6,750¾ acres, or 10⅓ square miles, are taken up in village sites; 53,460¾ acres, or 83½ square miles, are reserved for pasturage; and 101,069 acres, or 1,573¾ square miles, are absorbed in various public uses: leaving 1,453,586⅓ acres, or 2,271 square miles, of arable land yielding rent, and of which 1,26,583 acres, or 2,072¾ square miles, are under cultivation, and 127,003⅓ acres, or 198¼ square miles, are waste.

Bulda'na District.

General description.

Situation and boundaries.

The Buldána district forms the south-western portion of the West Berár division of the Haidarábád Assigned Districts. It lies between 19° 50′ and 21° north latitude, and 76° and 76° 51′ east longitude. It is bounded on the north by the river Púrna; on the east by the districts of Akola and Basim; on the south by the Nizám's territory; and on the west by the same territory and a portion of Khandesh district in the Bombay Presidency. Of the three taluks into which it is divided, the southern two form a part of the tract of country known as Berár Bálághát, or Berár above the

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* The Sátpura hills, in Sanscrit "Vindyádri," or rather a part of the Vindya mountain-system.

General Description.

District Selections.

ghâts, while the third is in the valley of the Púrna or Berár Proper. The military cantonments of Jálna and Hingoli are about twelve miles outside the borders of the district, to the west and south respectively. The area of the district is 6,808 square miles, and its population, as ascertained by the census taken in 1867, is 400,095 souls.

Area and population.

Physical features.

Above the ghâts the general contour of the country may be described as a succession of small plateaux decreasing in elevation from the northward, where the greatest height is attained, to the extreme south, where a series of small ghâts bound the district and separate it from His Highness the Nizám's dominions. The small plateaux above mentioned are intersected by streams running through fertile valleys, which, though of small extent, contain most of the villages in the northern and western portions of the district. These streams, though not perennial, supply water for the greater portion of the year; while in the valleys there are, besides, numbers of wells yielding particularly pure and good water. Towards the eastern side of the district the country assumes more the character of undulating high lands, favoured with soil of remarkably fine quality, and yielding crops of wheat which will bear comparison with any produced in India.

Ba'sim District.

Boundaries.

General description.

The boundaries of the Básim district are: *North*—Portions of the Akola and Amráoti district; *South*—The Painganga and the country of the Nizám; *West*—Buldána district; *East*—The Wún district.

Area.

The exact area is not known, but is entered at 2,451 square miles by approximate estimate.

Position.

This district may be said to be from 19° 30′ to 20° 25′ longitude, and latitude 76° 40′ to 78°. As the districts of Akola, Amráoti, and Elichpúr may be called the lowlands of Berár, so Básim, Buldána, and Wún may be called its highlands.

Of the two taluks in this district, Básim is in part a rich tableland with a land revenue of Rs. 2,07,697-14-10, of which Rs. 13,718-2-10 is on account of jágir land. Púsad is principally a succession of low waste hills, the soil of which is often of too poor a quality to supply anything but a very poor quality of grass. The land revenue is Rs. 1,14,908-13-0, of which Rs. 11,313-5-0 is on account of jágir land. The hollows between these hills are usually of the best soil; but only a small portion of this good soil has been as yet taken up.

Básim taluk is about 1,000 feet above the level of the sea; Púsad perhaps about 1,150 feet.

Wu'n District.

General description.

The Wún district forms the south-east portion of the Haidarábád Assigned Districts. It is situated between 77° 19′ and 79° 13′ of north latitude, and

between 19° 30′ and 20° 46′ east longitude. It is bounded on the north by the Amráoti district; on the east by Wardha and Chánda districts; on the south by the Nizám's dominions; and on the west by portions of the Básim and Amráoti districts. The area is estimated at 3,957 square miles. The extreme length, east and west, is 114 miles. General Description. District Selections.

CHAPTER II.

MOUNTAINS, GEOLOGY, AND MINERALS.

SECTION I.—*Mountains and Geological Formation.*

Mountains and Geological Formation.

The mass of hill-country which walls-in Berár on the north has been called the Gáwilgarh range, from the fort of that name which stands on one of the highest mountain buttresses that directly overlook the plain. Seen from the plain below, this range bounds the horizon with a bold irregular sky-line, gradually rising higher as it runs from the west to the east, and accentuated by summit elevations varying from 3,000 to a maximum of above 4,000 feet.* Its extent, general shape, and geological formation are described in the subjoined extracts from an article by Dr. Voysey in the Asiatic Researches.† It forms the outermost southern barrier of the mountain group called Sátpura, which is locally interpreted to mean seven-fold, because you cannot travel from the Berár valley to the Narbada without crossing seven distinct ridges. Dr. Voysey writes (1823):—

"They" (the Gáwilgarh hills) "take their rise at the confluence of the Púrna and Tapti rivers, and, running nearly east and by north, terminate at a short distance beyond the sources of the Tapti and Wardha. To the southward they are bounded by the valley of Berár, and to the north by the course of the Tapti. The length of the range is about one hundred and sixty English miles, and average breadth from twenty to twenty-five miles.

"On the southward side they rise abruptly from the extensive plain of Berár, the average height of which is one thousand feet above the level of the sea, and tower above it to the height of two and three thousand feet. The descent to the bed of the Tapti is equally rapid, although the northern is less elevated than the southern side of the range. The outline of the land is generally flat, but much broken by ravines and by groups of flattened summits and isolated conoidal frusta. The summits and the flat land are generally remarkably destitute of trees, but thickly covered by long grass.

* Subjoined are the principal elevations arranged in series from west to east:

Bingárá	2,600 feet.
Gari	2,100 „
Pipaldol	3,150 „
Domaria	2,750 „
Bairát	4,200 „
Chikalda	3,777 „
Gáwilgarh	3,627 „

† Vol. xviii., p. 187.

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"The principal part of the whole range is formed of compact basalt, very much resembling that of the Giant's Causeway. It is found columnar in many places, and at Gáwilgarh it appears stratified, the summits of several ravines presenting a continued stratum of many thousand yards in length.

"The basalt frequently and suddenly changes into a wacken, of all degrees of induration, and, I may say, of every variety of composition usually found among trap-rock.

"In external appearance the columnar and semi-columnar basalt closely resembles that of the Giant's Causeway, possessing the same fracture, internal dark colour, and external brown crust. It is equally compact and sonorous. It, however, contains more frequently crystals of olivine, of basaltic hornblende, and of carbonate of lime. The fusibility of each is the same. Perhaps the basalt of the Gáwilgarh range more nearly resembles in every respect that of the *Pouce* Mountain in the Mauritius."

Below the Gáwilgarh range lies the Páyanghát, or valley of the Púrna river. Its geology has been recently examined by Mr. A. B. Wynne, of the Geological Survey, who writes thus* :—

"The valley of the Púrna possesses but little variety of geological interest, and is principally distinguished by monotonous repetitions of features observable in crossing the Dakhan from the seaward to this locality, where each hill and ghát and undulating slope or plain exhibits similar kinds of nearly horizontal flows of gray amygdaloidal trap, with here and there a bed of harder texture of columnar structure, or of bright red bole, or alternations of these, the traps sometimes containing numerous zeolites.

"In the river valleys, and where superficial 'rain-wash' has accumulated, a light brown 'kunkury' alluvium is associated with calcareous sub-recent conglomerate below and black cotton soil above, one being quite as occasional and accidental as the other, the conglomerate or concrete being perhaps the most persistent along the river courses, the brown alluvium or (?) "soda soil" more universal, and the cotton soil occurring subject only to the rule that it is always uppermost.

"The alluvium of this great plain, although of very considerable depth, and occupying so large an area, is as completely isolated from that of the neighbouring rivers as such a deposit can be said to be. A section crossing the valley from the Ajanta Ghâts, by Edalábád across the Púrna river, to the western termination of the Gáwilgarh range, would show the ordinary trap of the Dakhan forming the high ground at either end, and an undulating country between, which, viewed from above or from a distance, has a plain-like aspect,

* Records of the Geological Survey, vol. ii., part 1.

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but frequently exposes the rocks of which it is formed, consisting of the usual traps, here and there covered only by slight detrital accumulations of the same kinds as those of the Dakhan. Except on the very banks of the Púrna, no considerable quantity of alluvial matter would be found, and this does not extend far from the river at either side. North and south through Malkapúr a different section would be obtained. Here a wide space, chiefly on the south side of the Púrna, is occupied by fine brown calcareous alluvium with 'kunkur,' and is connected by a narrow neck, at Piprála, with the great alluvial deposit of this valley, which in thickness may exceed 150 feet; and nothing else save varieties of this is to be seen in or near the river from Dádalgaon on its south bank eastwards up the stream to the '*sangam*' or junction of the Pherli river, which enters the Púrna near Kowsa, if we except two or three small exposures of trap in its bed near Piprála, Pulsod, and about three miles west of Bara Golágaon. The Púrna changes its course from the north-north-east at the junction of the above-named tributary, and thence takes a westerly direction, the alluvium on its south side seldom extending beyond an average of ten miles from the river, and nearly coinciding along its southern boundary with the Nágpúr extension of the Great Indian Peninsula railway, while on the north it reaches nearly to the base of the mountains. On the east its rather arbitrary and more or less indefinite boundary closely approaches the watershed of Elichpúr, and bending southward traverses undulating country, eventually reaching the flanks of the hills near Amráoti.

"All round the margin of this alluvial tract is a belt of country that might, or might not, with propriety be included within it, although the surface-deposits there do not conceal the underlying rock, the exposure of which was taken as the chief guide in determining the line of boundary. On the north and east this tract of country is very stony, though nothing resembling an old beach is seen, and it may be supposed that streams descending from the mountains and hills have frequently travelled across this space, their courses subject to lateral deviation, covering the whole of it with coarser fragments brought down by floods at a time, perhaps, when the water of a lake or the sea occupied the basin of the finer alluvium, and arrested the boulder-bearing velocity of these mountain streams.

"In every part of the alluvium calcareous conglomerate or concrete is of common occurrence. It occasionally contains fragments of bone or fossil teeth of ruminants; but, although sought for, no large accumulation, nor even a large fragment, of these fossils was observed. Yet enough was seen to show an identity of the conditions under which these deposits and those of the Narbada valley were formed. This sub-recent conglomerate is very frequent in the stony tract above mentioned. It was everywhere searched for worked flints but without success, although one flake was found in a quite similar deposit, forming the right bank of the Godávari at Paithan, in the Dakhan, at a considerable distance to the south.

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"A deposit of varying thickness (within three feet) and but small lateral extent, consisting of fine dazzlingly white sand finely laminated, occurs in the alluvial bank of the Púrna at Párath. It appears to be composed of comminuted or disintegrated crystals of felspars with a small admixture of clay. It did not appear to be formed of, or to contain, minute organisms, such as foraminifera, and was not elsewhere observed.

"Much of this Púrna alluvium produces efflorescences of salts of soda chiefly, and in many places the wells sunk in it are brackish or salt. Over a wide tract on each side of the Púrna river, north of Akola and thence eastward towards Amráoti, wells are specially sunk for obtaining common salt from highly saturated brine.

"Some of these salt-wells near Dahihánda, in the lands of Ganori, are from 120 to 130 feet in depth or probably more. They are sunk through yellow clay, then redder clay, and below this a coarse sand or fine gravel, from which the water issues with great force. They are lined with wicker-work in order to preserve the pottery vessels, in which the water is raised by hand, from breakage. The crystals of the salt are small, and it is rather dirty, but during the "Dhúp Kál," or hot season, it can be obtained whiter. The wells are numerous over the tract north of the river, and some also occur to the south.

"That the alluvium of the valley is of considerable depth may be, perhaps, inferred from the absence of numerous exposures of rock, as well as from the depth of nallas and height of the river cliffs. The conglomerate, as usual, occurs in its lower portions, but was observed in some places west of Pátulla at different heights in the sections exposed. Its constant or frequent occurrence beneath the rest of the alluvium would not prove its being contemporaneous in all places, as the trap-rocks, upon which these deposits lie, cannot be presumed to have had a surface sufficiently even to have permitted this.

"Whether the whole of this alluvium was deposited in a lake, or by the river travelling from side to side of the valley under other conditions than at present obtain, does not appear. A former estuarine state of things may be indicated by the salt-bearing gravels, or a large salt-lake; but the even, though interrupted, surface of the alluvium is against the probability of its having been deposited by the Púrna under present conditions; while want of information as to the relative levels obscures the possibility of determining whether the rocky country about Edalábád may not have formed a natural *band*, flooding the country occupied by the alluvium; certainly the stream through most of this is sluggish, but it seems to be a rather strong assumption that no greater fall than the height of the river-banks where it enters this rocky tract—perhaps on an average not more than thirty feet—takes place within so great a distance as extends between this and the upper end of the alluvium about, or south-west of Amráoti.

"The hills and portion of the valley south of the Púrna river have been stated to consist of trap similar to that of the Dakhan. All the usual varieties of amygdaloid, zeolitic, columnar, hard, gray, and softer, ashy-looking traps occur, their stratification being very perceptible, and always nearly horizontal.

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" Perhaps the most interesting geological feature of this country is the occurrence of a great fault, with a down-throw to the south, which may be very considerable, as it shifts the trap downwards for some two or three hundred feet visible, added to an unknown thickness of the trap which is buried by it, so that trap, of what exact horizon cannot be stated, is brought against the underlying Máhádeva or Bágh (Tánda) sandstones. This fault crosses the country in an east and west direction, close to the foot of the Gáwilgarh range north of Elichpúr, where the abrupt southern scrap of the range shows these sandstones occupying the interiors of open curves in the trap like those just now mentioned. The difference of inclination between the sandstone and the traps is but slight, so that their unconformity is, as usual, not very strongly apparent, though it nevertheless exists. The line of contact where the overlying traps rests upon the sandstone is frequently difficult to see when close by it, though from a distance the difference of colouring and the bold projections of the sandstone outcrop mark it well. The sandstones are chiefly soft or coarse white and even-grained rock, which would doubtless make a good building-stone. A large mass of these occurs in the lower portion of the group exposed; above them are conglomerates, other sandstones of similar kind, purple and black shales and flagstones, variegated and white flagstones and shales, and then solid gray limestone with silicious or cherty nodules of peculiarly rugged aspect, these limestones in some places becoming so variegated as to form what, if polished, would doubtless be a handsome marble.

"In this group of Máhádeva or Bágh beds dips to the north of 10° and 15°, with others more nearly horizontal, may be sometimes seen, these becoming less as the sandstones finally disappear beneath the Gáwilgarh traps to the north of the cantonments of Elichpúr. In the river at Nara, north-east of the latter place, the section is somewhat unusual. The ground here seems to have been intensely faulted, and, instead of leaving the trap and passing over the fault on to sandstone at the base of the hills, trap is again found north of the general line of fault; then occur several large dykes of another intrusive trap different from that usually met with, between which are masses of the limestone, sometimes resting upon a conglomerate, and tilted in various directions at angles of 35° and 50°. Beyond this disturbed locality the next rock seen is sandstone, horizontal for some distance, but soon overlaid and covered up from view by the unconformable trap.

" Laterite occurs on the new road from Elichpúr to Amráoti at a place called Balgaon or Badgaon, about six miles from the latter city. It is more properly a lateritic conglomerate of small pebbles cemented together by iron oxides. It lies horizontally,

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and has much the appearance of a recomposed rock, in many places quite incoherent, harder at the top and outsides than internally, and the pebbles are all red, bright purple, or ferruginous, glazed outside, and not recognisable as derived from any of the traps of the country, unless from their resemblance they might be taken to have come from one of the beds of red bole, which are not very uncommon; but then there is no reason why, if so derived, they should not be intermixed with other trap pebbles. This has all the appearance of a local deposit, does not crop out in some natural excavations near at the same level, and apparently passes away underneath the cotton soil; but, being horizontal, or nearly so, shows for a considerable distance along a sluggish stream which occurs here, occasionally varying in structure so as to become a mottled white and purple rock of some strength.

"At Chikalda (the hill-station on top of the Gáwilgarh range, frequented by people from Elichpúr), the plateau upon which it stands and the surrounding summits have a strongly lateritic appearance, such as may be seen at Mátherán and other summits of the Western Ghâts.

"The cotton soil or black soil of the Púrna valley, although common enough, as is usual in these trappean districts, has no geological peculiarity here requiring attention. To its development, however, and the fertile nature of soils derived from the trap, may be traced doubtless the name which this country has obtained as a cotton-producing district."*

Southward, beyond the valley, we come to the Ajanta hills. Of these hills Dr. Oldham writes:—

"With the exception of irregular patches of alluvial (pleiocene) deposits along the river-valleys the whole is of trap. And it will only be necessary to notice one or two of the marked features. Of these the well-known and often-described Lonár lake is one of the most interesting. It is not more than four miles from the boundary of the province. The trap-rocks all extending from Jálna to this place appear horizontal. No change whatever takes place in them near Lonár. The beds on the edge of the singular crateriform hollow are the usual basalts and amygdaloids, abounding in kernels of agate, carbonate of lime, zeolites, or coated with green earth as usual. No dykes whatever were observed. Ash certainly is met with, but it is the ordinary vesicular ash of the traps, full of zeolites, and such as may be found everywhere in the Dakhan. The hollow is nearly as possible circular, rather more than a mile in diameter, the sides nearly precipitous. A stream from a small spring which supplies Lonár with water has cut a shallow ravine down to the lake which occupies the depression. There is no outlet. The sides of the crater to the north and north-east are absolutely level with the surrounding country; while to the west, south-west, south, and south-east there is a raised rim, never exceeding one hundred feet in height,

* Records of the Geological Survey of India, vol ii., part I.

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and frequently only forty or fifty feet high. In this low-raised rim there is no trace of distinct ash-beds or lava-flows; it is unquestionably composed of huge blocks of trap, precisely similar to those of the beds below irregularly piled together. The types of the ordinary Dakhan traps are so peculiar that their identification is easy. The mass of materials forming the rim resembles those thrown out of an artificial hole in everything except the size of some of the fragments.

"The trap-beds dip away from the edge of the hollow generally but irregularly, and appear to owe their dip entirely to disturbance.

"There is thus a total absence of everything which in general characterises a volcano. And yet without volcanic action it is inconceivable that such a hollow should have been formed. No process of aqueous denudation can explain it. The rim, too, appears formed from the fragments ejected from the crater. True this rim cannot contain one thousandth part of the material removed, but the majority was probably reduced to fine powder by repeated ejections, scattered over the country, and removed by subsequent denudation.

"The hollow might be due to sinking; but in that case it is probable that the trap-beds around the rim would dip towards the hollow rather than away from it, while the rim is simply unaccountable on such a hypothesis. It is certainly stranger to find so well-marked a crater without any trace of anything ejected from it. Such a crater might just as well have been formed in sedimentary rocks.

"East of Lonár lake the traps appear to be quite horizontal, one bed extending for a considerable distance near the villages of Dewalgaon and Loni, and beyond the last to Madhí, and appears to be absolutely level throughout. Towards Wákad, on the Painganga, the beds dip slightly to the north. The Painganga near Wákad and for many miles below is a deep sluggish stream, with earth-banks covered with grass, and exposing no section at the sides. Trap occasionally, but rarely, shows. Near Musla a little gravel is cut through here and there.

"From the Painganga to Básim and thence to Mangrúl is an undulating plain, stony in places. Between Parudi and the latter place the road for five or six miles traverses a very stony plain covered with trap-boulders, the majority small, not above two to four inches in diameter, and usually well rounded, not by rolling, but by weathering. The bed of trap from which they are derived (by weathering), and which forms the surface throughout, is compact, and very minutely crystalline, containing no olivine, nor any other mineral distinct from the mass, and, so far as known, no zeolite nor agate nodules. To the north this terminates in a low scarp (not a great range as represented on the atlas sheet No. 6). There may be a very slight dip to the south, but it is scarcely perceptible.*

* W. T. Blanford—Puna to Nágpúr, Records of the Geological Survey of India, vol. i., part 3.

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"Trappean rocks cover all the area lying to the east of this till we arrive at the plain of the Wardha; there the trap-rocks rest unconformably upon a series of beds of shale or slate and limestone and sandstone. The boundary of these stretches in an irregular line from near the junction of the Wana and the Wardha, passing south to Khaira and a little to the south of this town, turning to the west by Bori and on to Wagara: while these stratified rocks are again covered by a series of variegated sandstones, with an irregular development of coal-bearing beds under. These cover a rudely triangular space along the river Wardha, including the town of Wún and the country between the Wardha river and the Nirgara or Wún stream, and extending southerly to and across the Painganga. Coal has been found in beds of considerable thickness near the Wardha river, and has been traced for some distance. This district is now being systematically examined.

"The limestones and shales mentioned above are seen in fair section close to the junction of the overlying trap on the Wardha below Súit. The rock is chiefly a gray earthy amorphous limestone, containing chert in places, not in very large masses. At Wanjra, about five miles north of Wún town, a small hill is composed of pinkish limestone in thin beds. West of Wún (about four miles) the limestone continues varying in colour from buff to dark gray, and contains chert, passing into jasper, in tolerably regular layers. The same general characters continue further to the southward near Khair. South of this the Painganga exhibits deep red shales accompanying the limestone, and forming a conspicuous feature. They are fine-grained, with a somewhat nodular structure, much jointed, but irregularly breaking up into small minute angular fragments. Thin beds of limestone occur in them. Capital sections of these rocks are seen in the Painganga; but the beds throughout are nearly horizontal, and rarely have any steady dip. In places ribboned jasper is interstratified (as will be seen near Chota Arli). As elsewhere, the jungles resting on these limestones are very thin and stunted.

"These limestones and shales, &c., belong to the great Vindhyan series. Near Khair, and to the south-west near Arjana, hot springs issue from the limestones.

"To the west and north of Khair a deep re-entering angle or bay in the trappean rocks exposes a considerable area of infratrappean rocks, probably belonging to the same group as the Laméta beds of the Narbada valley.

"A small outlier of the trap forms little hills or a small ridge about five miles in length, just north of the villages of Jarpat and Samnara, about four miles to the north-west of Wún town."

The geographical lines and extent of these hill-ranges in South Berár may be thus sketched. They cross the Berár boundary from the west at longitude 76° 3′ and latitude 72° 2′. Immediately after entering the province the main stem divides into two branches. Both of

Mountains, and Geological Formation.

these traverse the Buldána and part of the Básim district, almost parallel to the course of the Painganga, which flows between them. But the southern branch, after passing a small village called Mhad, takes a south-easterly direction, and running four miles to the south of Chikli and Fatekhelda, proceeds to Lonár. Thence, assuming an easterly course, it travels out of Berár at a point five miles south of Risod. Its further course may be tracked through the Narsi and Aunda parganas in the Nizám's territories to Manáta. From hence it extends to the south of the Painganga beyond Máhúr.

The northern branch passing north of Mhad and Gilda proceeds to Buldána, and thence by a southerly course south of Amrápúr, Jánephal, *viâ* Sirpúr, to a point three miles north of Básim. Here it separates into two main divisions, one of which, passing through the south-east of Básim, extends to beyond Umarkher of the Básim district. The other main division after its separation takes a northerly course for about fourteen miles, after which it inclines to the north-east, and crossing the old Nágpúr dák line near Kini passes on *viâ* Kárinja to Yewatmál. A further description of these two main lines and the branches thrown out has been given at length in the Gazetteer for the Wún district.

It may be as well to mention that from the main backbone near Sirpúr, not far from the source of the Múrna river, a rib is taken northward, which terminates near Bársi Tákli. Another rib, running somewhat parallel to the one last mentioned, also projects from the spinal ridge near Jámkhed and ends at Pátúr. Near Selu small spurs of the Kárinja and Yewatmál ridge shoot out to Kúrankher and to a point six miles north of Pinjar.

DISTRICT SELECTIONS.

Elichpu'r (Melgha't).

District Selections.

The Gáwilgarh mountains of the Melghát belong to the sevenfold Sátpura chain. Immediately east of the Baitúl district they divide into two distinct ranges of hills—the one running on to the west coast between, and nearly parallel to, the Tapti and Narbada; whilst the other, passing in a south-westerly direction through Baitúl, Melghát, and the southern portion of Nimár, terminates at the junction of the Tapti with its principal tributary the Púrna, of which rivers up to this point it forms the watershed.

In Melghát the crest of the Sátpura attains an average elevation of 3,400 feet above the sea. The highest summit, Bairát, is 3,987 feet. The main height of the lower hills bordering upon the Tapti is about 1,650 feet.

The chief passes are Mallara on the east, Dúlghát on the west, and Bingára on the extreme west. There are several smaller intermediate tracks, which are used almost solely by the Gonds in bringing their wood down for sale in the markets at the foot of the hills adjoining the Berár plains. None of the passes are practicable for wheeled vehicles.

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District Selections.

Amra'oti.

Elevation and physical features.

An extensive plain, some eight hundred feet above* the sea, consisting principally of black loam, overlying basalt, with a gentle slope from north to south, and watered by numerous streams. The soil, which is extremely fertile, has been for the most part brought under cultivation. The general flatness of the district is broken by a small chain of hills running in a north-westerly direction between Amráoti and Chándor, with a general average of from four to five hundred feet about the lowlands. So small is this chain that it has as yet received no name, though each separate hillock has received one from the natives. They are very bleak and bare, and are thickly covered with large stones and detached pieces of rock.

Akola.

Physical features and soil.

In aspect the district is almost a dead level; it may be judged to what extent it really is from the fact of the main draining stream, the Púrna, flowing in a channel from fifty to nine feet deep.

The surface-soil is to a very great extent a rich black alluvial vegetable mould.

Where this surface-soil does not exist we have moorum and trap, with a shallow upper crust of inferior light soil; sometimes the underlying moorum is covered at various depths by a not unproductive reddish-coloured earth.

The black soil is found under two conditions, under either of which its mode of cultivation, producing-power, and produce are completely altered and controlled.

These conditions are—

1st—Where the soil is very deep, and the underlying strata, yellow clay and lime, are impregnated with saline matter; and

2nd—Where the soil is at a moderate depth overlying yellow clay or moorum.

Under the first condition the "rabi," or cold-weather or dry crops, are very successfully sown. Providentially the water stratum lies very low; but this circumstance carries with it these two disadvantages —drinking-water is very scarce, and gardening cannot be attempted, as wells have to be dug?

Under the second condition the cold-weather or rabi sowings are not attempted except by irrigation; but as the water is not far from the surface it can be used not only for the rabi fields, but for a long list of fruits, flowers, and vegetables.

Where the land along the main streams has been much cut up by the drainage, here the loam deposit is of a lighter colour, or the original

* The Amráoti Court-House stands 3,331 feet above the sea, but this is high ground.

Mountains, and Geological Formation.

District Selections.

mould has a washed-out look, and is sometimes intermixed with the underlying light-coloured saline earth mixed with gravel and lime nodules; it has a paler face, and is less fertile. The loam deposits are called "malli," and are much prized.

The northern boundary of the district is a hill-range curving gradually southward as it trends west; and, since the Púrna river inclines northwards, the distance between the two is gradually lessened.

In this portion of the district (north of the Púrna) three conditions of soil exist, lying in as many parallel narrow strips between the hills and the river; they are each broader on the east, and narrower as they obliquely approach the west.

The first strip, at the foot of the hills to the full extent across, and nearly uniformly wide at both terminations, but very irregular intermediately, consists of the undulated inferior light soil usually found in such localities and described above. The strip is from three to six miles broad; here and there patches of black soil are to be met with; water is found at uncertain and great depths, or in the beds of watercourses. The running-water is not wholesome. As soon as the rain ceases it brings down with it from the roots of the bichnág plant an oily substance most ruinous to health. This soil soon becomes impoverished, and is laborious to cultivate, from the deep-rooted indigenous plants, shrubs, and vigorous grass which constantly show up. This strip, however, is exceedingly picturesque, with its background of hill-range, and it yields fuel and grass freely.

Next to this strip, and in the same position, lies the second; it is from five to eleven miles broad, of black soil under the condition designated second in this paper. The soil is of moderate depth, and overlies yellow clay; water is found very near the surface, pure, sweet, and plentiful. The entire strip may be compared to a continuous garden, there being but few breaks. Here the scenery is park-like, open, and level, and very pleasant.

The remainder of the soil down to the Púrna river answers to the first condition. The strip is seventeen miles broad on the east, gradually narrowing to four miles on the west. Its ordinary aspect is naked and unsightly; the few trees, some of them of magnificent growth, are hardly a relief to the eye on the vast bare plain; yet when it is covered with the growing or ripe crops, the various shades of green of the different plants sown in different fields, the broad patches of bright-yellow and orange kardi flowers, and the delicate blue flax, all rippling and waving with the passing breezes, form a very pleasant prospect.*

* This is much altered now; the rabi plains, where kharíf would not at one time grow, are this year nearly entirely taken up with jawári and cotton. The high jawári crops restrict the view.

Mountains, and Geological Formation.

District Selections.

Patches of light-coloured hillocks, scattered and lying between Dahihánda and Reil, a short distance* north of the Sháhnúr river, mark the locality of the salt wells. They recur to a slight extent on the south of the Púrna river, in an almost parallel line in the same longitude 77° 5′ to 77° 15′. Strange as it may appear, rabi sowings do not succeed in the west or narrow end of this strip up to 76° 65′ east longitude; there must be a difference unapparent to a superficial inspection, but owing probably to a deficient power of retaining moisture.

On the south of the Púrna, if we except the strip down to the railway line, which is exactly similar to that on the immediate north of the river, there is not the same uniformity as on the north. Those who laid out that line have unintentionally given to the map of this district a curiously accurate demarcation of the *rabi* tract to the south of the Púrna, which is unmixed with garden cultivation or inferior soil.

On the south of the line, beginning west, the inferior undulating land from the hill-range runs in long spurs well up the flanks of the valley, taking in Khámgaon and other villages in that vicinity. Between these spurs fine garden-land intervenes as narrow vales on the sides of rivulets. From this point well away east to beyond the Múrna, and quite up to the Káta Púrna river, the black soil (some parts producing rabí) runs in a wide irregular sweep well into the hills. The scenery here is the choicest in the district, because not so flat and uniform as the north. In some parts it is almost picturesque. The rest of the district to the east of this tract is comparatively poor, yet it has much grass and wood land, and a certain striking variety of landscape. The low ridges sweeping round in bold curves close in continually upon the Káta Púrna river, which works its way through them perseveringly until it at last escapes out into the open plain near Kúrankher.

Speaking of this tract Major Elphinstone says—"but in the south "and east the soil is very variable, changing rapidly from a rich (west) "to a shallow and stony soil (east) as it approaches the Sátmál range, "which runs down far into the valley, cutting it up into shreds." Mr. Beynon says, "From Kúrankher south towards Pinjar and Máhán "the soil is extremely poor and shallow, and covered for the most part "with large loose stones, which in places lie so thickly together that it "is necessary to remove them before the land can be brought under "cultivation. There is a slight improvement as the hills are approached, "after which the shallow soils predominate."† By following the upstream course of the Káta Púrna right into the hills, where it runs in a sort of canyon or deep ravine, clothed by trees, you may discover bits of wild scenery that are hardly matched in Berár.

Hills.

There are a couple of high conical-shaped hills, one in the south of the Bálápúr, and the other in the south of the Akola taluk; they stand out quite

* N. Lat. 20° 54′ and 20° 47′.

† Revenue Survey Reports on Akola taluk.

apart from any other eminences, and appear to rise straight up from the plain, so that they serve as familiar landmarks to the country side. But the Narnála fortress is very much the highest point in the district. It stands on a mountain which has been placed like an advanced outwork a little in front of the main wall of the Gáwilgarh range, and is divided from that range by a deep valley with scarped sides. The fort, which is described in the Gazetteer for the Melghát, marks an elevation of 3,161 feet.

Bulda'na.

Geological formation, hills, &c.

The geological formation is trap. On the higher and more exposed localities along the edge of the ghâts the rock stands out bare, devoid of any superstratum of soil; on others again the disintegrated trap is dotted over with stunted scrub and scanty herbage, affording, though during the rains alone, slight pasturage for cattle. Descending the ravines the pasture becomes richer, and various forest-trees are met with, and grow, some of them, in considerable luxuriance. Away from the larger ravines, on the northern boundaries of the ghâts, the valleys and undulating slopes contain the finest loam. In one or two localities ironstone of considerable specific gravity has been found.

Lake of Lonár.

On the most southerly plateau of the district is situated the far-famed Lake of Lonár. This presents the appearance of an enormous crater of an extinct volcano, and is one of the most prominent, curious, and interesting physical features of the district. The country around Lonár resembles much in character the rest of that portion of the district which consists of undulating highlands, separated from each other by little valleys and watercourses, and which extends towards the ghâts leading into the Nizám's dominions. The formation is of tabular or nodular basalt. Approaching Lonár a series of low hills or eminences present themselves to view, and offer an ascent of perhaps from sixty to eighty feet. These surround and slope gently toward an enormous basin, with an oval—almost round—circumference at top of about five miles, and a depth of 510 feet as calculated by the aneroid. The sides of this great bowl rise abruptly at an angle of from 75° to 80°, and at their bases the circumference of the lake itself is about three miles. These slopes are covered with jungle interspersed with teak, and at their feet is a belt of large trees about a mile broad, and running all round the basin. This belt is formed of concentric rings of different descriptions of trees. Those of the description which grow on the precipitous sides of the basin form the outer ring. Inside this comes a ring of date-palms, to which succeeds a ring of tamarind trees nearly a mile broad. Last, and nearest to the waters of the lake itself, is a ring of bábúl trees, bounded on the inside by a belt of bare muddy space; this leads to the water, is several hundred yards broad, devoid of all vegetation, and covered with a whitish slimy soil. When, in the rains, the drainage into the lake from its sloping sides fills it, the water covers this muddy space, but is so impregnated with soda that it kills all vegetable life. The water of the lake contains various salts or sodas, and when, in the dry weather, evaporation reduces

Mountains, and Geological Formation.

District Selections.

the level of the water, large quantities of sodas are collected. On the southern side of the lake, not far from the water's edge, is a well of sweet water, yielded at a depth considerably below the level of the surface of the water in the lake. Two small streams fall into it from the land above; one passes through a small temple, which is much frequented by piligrims—for Lonár is now, as in the days of Akbar, a place of religious resort. This is how it is mentioned in the Aín-i-Akbari (written about A.D. 1600): "These mountains produce all the requisites for making glass and soap. And here are saltpetre works which "yield a considerable revenue to the State, from the duties collected. "On these mountains is a spring of salt water, but the water from the "centre and the edges is perfectly fresh."

Ba'sim.

Hills.

The highest points are all in the Púsad taluk. Their highest does not exceed two thousand feet; but very many hills can be found whose altitude is not less. In the other parts of the Básim taluk there are no hills.

Wu'n.

Physical features.

The physical features of the country are of a varied nature, consisting of plains, plateaus, and hill-ranges. The last mentioned attain, at their highest elevation, an altitude of 1,921 feet. In breadth, length, and contour there is no conformity. These hill-ranges are shoots from the Ajanta chain, which commences at the western extremity of the Assigned Districts, and runs almost parallel to the Painganga as far eastward as Básim—a town near the eastern frontier of the district. From this point three distinct shoots are thrown out into the Wún district. The first of these enters the boundary near Nairát—a distance of ten miles from the northern frontier,—continues in an easterly course for fifty-seven miles to Baundarpúr in the Wún pargana, and then, taking a southerly direction towards Múkarban, terminates at an elevation of 944 feet. Throughout its easterly course it throws out numerous spurs. The largest of these attains a length of thirty-six miles, runs parallel to the Múkarban range, divides the Wágri and Kúni rivers, and culminates at a height of 1,310 feet. The next in importance has a length of thirty miles, a southern direction, and divides the Wágri river from the A'ran. The head-quarter station of the Wún district is situated on this first division of the hills, near the small village of Yewatmál, at an elevation of 1,583 feet above the sea level. This range carries no valuable timber. Teak-trees, stunted in growth and having no large girth, are scattered here and there throughout the last twenty-five miles of its length. The common jungle-trees—dhaundá, sál, ain, khair, and others too numerous to detail—are in some parts plentiful, but of no large size. Bamboos of small dimensions are found to grow in ravines near its culminating point; they have been preserved.

The geological formation of this as well as the other ranges, which will be noticed in their turn, is principally the Dakhan trap. More recent

strata, such as sandstone, limestone, and others, are frequently found both in the plains and tablelands. Iron ore of unusual richness is abundant alike on the tops of ranges as in the valleys below; the ore is not worked. Petrified shells may be seen on the slopes to the south of Pálegaon. Quartz is sparsely distributed.

Mountains, and Geological Formation.

District Selections.

The second division of hills enters this district at the extreme eastern boundary at Pálegaon, south of Mangrúl. After its separation from the third division it runs northerly for eight miles, and then turns eastward near Kúpta, and continues in that direction until it terminates at a point near Dabri. Its entire length is about thirty-five miles. The highest altitude is 1,585 feet. Throughout its length it is covered with low scrub-jungle. This range divides the A'rna and A'ran rivers, and throws out many spurs.

The third range of hills, from its separation at Pálegaon follows a south-east course to Singad and Moha (villages to the north and north-east of Pusad); it then takes an easterly direction, and after throwing out spurs to the south in the direction of the Pús river, and after running parallel with the first division, it terminates at Warúr near the Painganga. Its entire length is sixty-six miles, and it attains its greatest altitude at a point near Warrandali, namely, 1,921 feet—the highest in the district; but for the last thirty-three miles of its course the altitude is inconsiderable. Like the range last alluded to, scrub-jungle forms its principal wood; but near Kúsdani teak and other jungle trees, attaining no remarkable height or girth, are plentiful.

The fourth range enters the A'nsing pargana, and continues unbroken in a south-east direction beyond Umarkher. The width of this range is much greater than that of any other. The tablelands at, and in the vicinity of, Umarkher are open and well cultivated with wheat, the staple product of these parts, which differ materially from the more northerly portions of the district both in their agricultural produce, climate, and scenery. The hills hereabouts carry the usual stunted teak and jungle trees. The geological formation of this range is also trap.

SECTION II.—*Minerals.*

Minerals.

The mineralogy of the province is only remarkable for the salt-wells of Akola, the saline deposits of the Lonár lake, and the coal in Wún district upon the Wardha river.

Salt-wells.

The salt-wells are the most curious mineral speciality of the Berár valley. They are sunk into what is supposed to be "a kind of subterranean lake or reservoir of water," extending more than fifty miles in length and about ten in breadth, in the Akola district. The tract lies on both

Minerals. sides of the Púrna river, from the village of Pátúr on the west to near Nauda on the east, the principal wells being close to Dahihánda.

In 1855-56 398 of these wells were working, and the annual farm of them yielded to Government Rs. 24,000.

The wells are thus described in the Report for 1855-56 :—

"They are of small size, about three or four feet in diameter. Their inner surface is protected by a sort of basket-work, which is built in as the shaft is dug, and which prevents the loose alluvial soil from falling into the well. At Dahihánda the depth of the well from the edge to the surface of the water is said to be from ninety to one hundred and twenty feet. At this depth a thick and strong band of sandstone grit binds down the strata and sands in which the water is found. When this band is pierced the water rises violently, on the principle of the artesian well, and finally subsides to a fixed level, which is not affected by seasonal changes."

Mr. Bamanji Jamasji thus describes the tapping operations, and the subsequent process of salt-digging :—

"The men go digging and building these wells till they think that water might be below a foot or a foot and a-half. They then stop digging, and complete the whole work. Afterwards an expert man descends into the well, seated in a cradle, and some four or five sharp men stand on the top of it holding the ropes of the cradle with great caution. The man who descends in digs the ground very slowly, and when he finds that there is water below half a foot he warns the men on the top to be watchful, and then strikes a final blow with a hoe very strongly. The water then shoots up like a spout, and fills the well at once for fifteen or twenty feet up. When the man strikes the final blow the men on the top pull him up, for it might perhaps happen that he would be drowned; but such instances occur rarely, if at all.

"The people draw the water up from the wells in an earthen vessel capable of holding 20 seers, or 5½ gallons, of water, by means of a pulley fixed on a rod thrust in the ground. They then store up the water in large square-like areas which are made near around the wells. These squares are divided into several beds that are metalled and well prepared to retain water in them. Each of these beds holds 82½ gallons of water. In winter the water in the beds turns into salt after eight days, while in summer after four. In the cold season the salt in each bed weighs from 15 to 20 seers, and in the hot weather from 20 to 25."

The supply of salt from these wells is inexhaustible. The water in this underground-lake is supposed to be very deep, but it has never been properly fathomed; the greatest depth is said to be on the Púrna's northern bank. "The brine," writes Dr. Riddle, "contains a higher "percentage of the muriate of soda than sea-water, but it is mixed with "deliquescent salts which give it a bitter taste, and which spoil it for

"exportation. After a little exposure the saline taste disappears and a "mass of tasteless mud is left behind. It is probable either that there "are beds of rock-salt below the sandstone grit, or that there are beds of "saline sand and clay through which the water percolates. When the "band is pierced the water rises, as described, like an artesian well." Minerals.

Lake of Lonár.

The Lake of Lonár is said to be the only crater in the great basaltic district of India, which includes the whole of Berár. No other trace remains to indicate the vents from which was ejected the volcanic matter which covers this immense plutonic region, if indeed the theory be correct which holds Lonár to be a vast extinct crater.

The subjoined analysis of the fresh water within the Lonár hollow, and of the salts, is taken from a geological paper by J. G. Malcolmson, Esq., F.G.S. (read in 1837):—

"I have carefully examined the water of this well, and that of the small stream at the pagoda above. This last had a specific gravity of 1000·6; and 2,000 grains, evaporated at 212°, gave a solid residue of $\frac{7}{10}$ of a grain, the greater part of which consisted of muriate of soda with a little sulphate, and the remainder of carbonate of lime. The water of the well below had nearly the same specific gravity, but contained, in 2,000 grains, one grain of solid matter, of which $\frac{7}{10}$ of a grain were soluble in water, and contained muriate of soda and a little sulphuric acid and lime. The insoluble part consisted of carbonate of lime. The salt is collected at the end of the dry season, when the water is low; and I observed mounds of the black mud on the banks covered with an efflorescence of tubular crystals. The salt is used for washing and dyeing chintzes, &c., and is exported to considerable distances. I imagined that the water of the lake in which such large quantities of salt were deposited was saturated, but I found its specific gravity to be only 1027·65, a solution of the salt itself obtained from the bottom at the same time being 1148·4, and the water rapidly dissolved the crystals thrown into it. On analysis the salt was found to consist, in 100 parts, of carbonic acid, 38; soda, 40·9; water, 20·6; insoluble matter, ·5; and a trace of a sulphate. This nearly corresponds to the composition of the trona or striated soda from the lakes of Fezzan, examined by Mr. R. Phillips, but approaches somewhat nearer to the equivalent numbers of the sesquicarbonate established by that analysis, which is to be ascribed to the greater purity of the Lonár salt. The water of the lake contained, besides, a little potash, muriate of soda 29 grains, sesquicarbonate of soda 4·2 nearly, and sulphate of soda ·1 of a grain in 1,000 grains of the water. No lime could be detected in it, nor did I discover any magnesia."

Iron ore is very plentiful throughout large tracts on the eastern side of Berár, especially in the hills about Kárinja, and among the low ranges close to Amráoti on the north-east. It is not worked by the natives, and the proportion of iron to the ore has not been scientifically determined.

DISTRICT SELECTIONS.

Bulda'na.

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District Selections.

Note on Lonár Lake by Captain K. L. Mackenzie.

"I learnt on the spot that the crater—if crater it be—has towards the western side (rather than the centre) two openings, hitherto unfathomed, which in the hot season (for the water elsewhere around them completely dries up) hold a very thick and slimy solution—a kind of blackish clay and water. The mouth of one opening is said to have an area of from 2 to 2½ acres, the mouth of the other opening from 1½ to 1¾ acres; and it is in these openings, so the natives assert, that the impregnation of accumulation of the rains which fill the lake takes place. The waters, in fact, day by day during the monsoon getting thoroughly saturated, spread and fill the lake to the extent we see. As the hot season approaches the water evaporates and recedes to the openings before mentioned, when the whole bed of the lake, to the openings, is found encrusted with a thin layer of crystallised deposit, called by the natives "pápri," which is carefully collected and stored. Below this crusting of "pápri," which is also to some depth full of a similar deposit, is dug up and stored away, and this goes by the name of "*bhuski.*" The "pápri" and "bhuski," you will observe, can only be got in the hot weather, and after the bed of the lake has, with the exceptions mentioned, been left completely dry. But it is otherwise with the "*dalla,*" or the large blocks of pure crystal, which can only be got by the divers when the lake is *full of water,* and *then only* at the sides of the openings before mentioned; bamboos being set up in the dry season round the margin, to be a guide to the divers when the waters rush in and fill the bed of the lake. The divers have no doubt that these crystals could be found in the hot weather also, but they dare not then enter the thick slimy mud which fills the openings, for to dive into it at that season is to dive to certain death. The native account of the source of impregnation is further, it seems to me, borne out by the presence of a well at the margin near the temple of "Bhawáni," which contains the purest and sweetest water, and their belief as to this well is (but this is of course an untested belief) that any shaft sunk, unless carried to a depth we could never think of, will result in nothing."

"It may be of interest further to record that the "dulla" crystals fetch from Rs. 85 to Rs. 100 per kandy, the "papri" from Rs. 18 to Rs. 25 per kandy, while the "bhuski" is worth only Rs. 8 to Rs. 10 the kandy. The divers' families number, I am told, about 150, chiefly "Málís" and "Kolís"—all watandars, sharing amongst themselves in certain proportions one-fourth the outturn of the year, be it little or great, for one-fourth is what the contractors allow them. They hold lands which they cultivate, and in the diving season they go to work, I believe, in gangs by turns. For the collection of the "pápri" and "bhuski" they all go to work, and call in besides a number of coolies, who are paid at their expense." Subjoined is a tabular return of an analysis made by Dr. I. B. Lyon of Bombay.

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	Dalla.	Nimak Dalla.	Dala ka Chura.	Pápri.	Bhuski.
Insoluble residue	3·14	3·91	6·19	24·04	42·84
Water and organic matter	28·45	26·21	31·95	23·96	23·40
Chloride of Sodium	9·34	12·55	7·89	29·30	24·28
Soda	29·43	29·79	27·34	11·49	4·84
Carbonic acid	29·64	27·54	26·03	11·21	4·64
	100·00	100·00	100·00	100·00	100·00
The Soda is equal to Neutral Carbonate...	50·31	50·93	46·74	19·64	8·27

Wu'n.

Coal.

* "The only district within the Berárs which yields coal is that of Wún, in East Berár, where, stretching along the valley of the Wardha river in a direction rudely north and south, a group of beds of thick coal of fair quality has lately been found. This group of beds may be said to extend from near the Wardha river on the north to the Painganga on the south. The beds associated with the coal can be traced throughout, and, although there has not yet been time to prove the existence of coal throughout the entire distance, there can be little reasonable doubt that it will be found to occur.

"These beds show first† on the south, near the village of Kolgaon, on the Painganga, about 4½ miles from the junction of that stream with the Wardha. Thence extending northward through the lands of Sakra, Manguli, &c., the outcrop of the coal crosses the Wardha (which here curves to the west) near the village of Nokora, and thence passing west of Ghúgús to near Chándor, again crosses the Wardha, and extends on the Berár side past the villages of Kumbhárí (now deserted)‡, Belora, and Nilja, and so northwards to Ukni and Jonara. Near Ukni several faults throw the coal slightly, and a small area is disturbed. A little north of Jonara the outcrop again crosses the Wardha, and has been traced in the lands of Telwasa, in Chánda district, and thence northwards. Throughout the whole of this extent the coal and associated beds dip to the west, with slight variations to north and south of west, and even while the outcrop of the beds lies on the left bank of the river Wardha it will be evident that the greater portion of the coal lies under the rocks in Berár. For a great portion of the distance, in fact, the outcrop of the coal lies so near the river on the east bank that a very small amount of available coal can be looked for on that side of the stream. For nearly three-fourths of the extent the outcrop of the coal itself lies in Berár, so that all the available coal in that portion lies in the Assigned Districts."

* Dr. Oldham, Superintendent Geological Survey, has kindly supplied this note of the present (May 1870) extent of our knowledge regarding the coal in Berár.

† This statement refers only to Berár or the Assigned Districts, because the coal extends into the Nizám's territories on the south also.

‡ The coal near Kumbhárí was first brought to notice by Mr. W. T. Blanford in 1867 (Records of Geological Survey of India, vol. i., p. 24)

Minerals.

District Selections.

"As to the *quantity* of coal, there is only one series or group of beds known, yielding coal of a workable thickness, which beds occur at a well-marked and definite horizon in the general series. In this group of beds the coal is of great thickness. To the north of Jonara forty-five feet of coal and coaly shale have been passed through; at Nilja some thirty-nine feet were cut; at Belora thirty-six, &c., &c. These are doubtless the thicknesses as shown in the vertical section given by the boring-rods, and these must be diminished in relation to the dip of the beds, to arrive at the proper estimate of the true thickness of the beds measured at right angles to the planes of the surfaces. But allowing for all this reduction, and allowing also for the great variation in thickness, and even in quality, which these beds exhibit, and rejecting also the numerous layers which are so highly charged with earthy matter as to be nearly, if not entirely, useless as coal, there will still remain a large amount, and I think we may, for purposes of a rough calculation of quantities, estimate that an average workable thickness of twenty feet will be found to exist. Now as one foot of coal gives over a square mile 1,000,000 tons of coal, we shall have at least 20,000,000 tons for each square mile of country under which this coal occurs. From this, which is the total contents, a very large proportion, between half and one-third, must be deducted for waste &c. in extraction. And we will thus have of coal which can be extracted about 600,000 tons for each square mile for each foot of thickness, or, assuming the estimate of twenty feet as above, about 12,000,000 tons for each square mile. Making ample allowance again for any disturbed and faulted ground, and for parts of the country where the coal may be at depths so great that it would not be remunerative to work the coal—at least until the more accessible supplies have been partially exhausted—I think we may with great justice calculate that in East Berár there are at least forty square miles under which coal will be found to occur within a moderate depth below the surface. And, combining these results, it follows that East Berár offers of easily accessible coal a supply amounting to some 480,000,000 tons—an amount which is ample to meet any demnd likely to be brought on it for centuries to come.

"The *quality* of the coal has been tested by trials on the railways, as compared both with English coal and with Ránigunj coal. In both cases it did its work successfully and well, though proving inferior to the coals against which it was tested. The coal has been regularly cut into only at one pit near Ghúgús. The best layers turn out there a clear bright coal of the peculiarly laminated structure universal in Indian coal, which burns clearly and well. There is not much pyrites (brass), and the ashes are clean, being almost entirely of pure earthy matter, and therefore yielding but little clinker. The coal is brittle, and breaks up a good deal, burns vigorously and brightly for a time, until the volatile matter or gas is all discharged or consumed, and then slowly with a dead heat to the end. It cannot be called a first-class coal, but it is amply good for use in locomotives or other engines, and will yield a fair amount of good gas if required. The greater part of the thick beds is, however, decidedly superior to this."

"The district of Wún undoubtedly offers a large supply of fuel easily obtained, as it lies at no great depth below the surface; and, looking

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to the want of any other coal for the supply of the railroad to Nágpúr and other branches, there can be no question as to the value of this Wardha river field. It must, however, be opened up by a railroad before it can be brought into working. At present there are no means of bringing the coal into use other than by country carts, over roads and rivers which are only passable for a few months in the year, while the nearest point of the existing lines of railway to the workable coal is not less than sixty miles—a distance entirely prohibitive of ordinary carting. Iron ore of the best quality (hæmatite) occurs in plenty in the Yanak hills, to the south of the district."

Slate has also been found in the Wún taluk in the pargana of Pátan Bori, and some fine specimens have been obtained. The Wún taluk is peculiarly rich in minerals. In the vicinity of the town of Wún there is silicious sand of a very fine description; and the clays and ochres obtainable in the Wún pargana are of the best kind.

Soapstone of a fine grain and susceptible of a good polish is plentiful within a few miles of the town of Wún. A chair made of this stone was sent to the Exhibition at Akola. Excellent limestone is abundant, both in the north near Súit, and along the Painganga to the south. The soil in the plains adjoining the northern boundary of the district, and extending eastward alongside of the Wardha river to the extreme south-east corner, is more or less of that kind known all over India as the regar, *i.e.*, a heavy black loam. In other portions of the district the soil varies in richness according to the proximity or remoteness of the hill-ranges above alluded to.

CHAPTER III.

FORESTS.

Forests.

The Gáwilgarh hills, from their summits to their skirts, are almost wholly covered with trees; there is also much low wood on the slopes and ridges of the Ajanta range through all its branches, and in the ravines which furrow the Bálághát uplands. But in Berár we have no great extent of real forest containing valuable timber-trees; what exists is found in three main divisions or tracts.

I. The forests of the south, on the ranges bordering on the Painganga river and its tributaries.

II. Those on the west, along the gháts, about Buldána.

III. Those on the north, situated in the Melghát hills within the Sátpura range.

I. The firstnamed of these forests lies on the eastern portion of the long range that stretches from Ajanta in the west to the river Wardha in the east. Throughout these hills, and especially east of Básim,

Forests.

the teak-tree is reported to be indigenous; but, though everywhere appearing, the only shape in which it is now seen is either that of young shoots or of old and stunted trees, the saplings having been universally cut down as soon as they attained a sufficient size to be useful. But in the hills above the junction of the Pús river with the Painganga an excellent preserve of young teak, tended by a Mahant (priest) at Máhúr, shows what may still be done; while the Pathrot forest bears witness to the extent of teak forest that has once existed. An attempt has been made to utilize this forest, but the wood is believed to be dedicated to a neighbouring temple, and the people will not cut or buy it.

II. On the western hills in the neighbourhood of Buldána the teak only assumes the form of a dense low shrub, according to local report "more like a thicket of tall elephant-grass than a timber-jungle, and it is hard to believe that it will ever assume a different form." On the other hand, traces of what has within a very recent period been a magnificent forest of Anjan (*Hardwickia binata*) are visible, and measures have been recommended for the regulation of the felling of what remains of this very useful tree.

III. In the Melghát tract of the Sátpuras the Gángra valley contains some magnificent young forests, more especially along the cliffs and channels of the deep river gorges. There are at least eleven kinds of valuable timber-trees, which are now being carefully preserved.

DISTRICT SELECTIONS.

Elichpu'r.

District Selections.

There are no forests except in the Melghát, but the country is fairly wooded, the principal trees being the mango, mhowa, and bábúl.

Melgha't.

From time immemorial forests have covered the face of these highlands, clearings for cultivation existing here and there, but far the larger proportion is held by the jungle. Teak and tiwas abundant in parts, and of late years preserves have yielded a considerable revenue to Government. The following extract from Major G. Pearson's report will give some idea of the State forests among these hills:—

"From the Sipna river eastward, and extending over the tract between that river and the Kopra, as well as to the east and north-east of the Kopra, is the teak-producing area of the Gángra valley. It includes a parallelogram of about fifteen miles from east to west, and the same distance from north to south, or about 225 square miles, lying between 77° 10′ and 77° 25′ east longitude, and 21° 25′ and 21° 40′ north latitude. I have no hesitation in saying that this is without exception, both as regards the growth of teak-trees and the value of the timber, by far the best teak forest within the whole range of the Sátpura hills."

Forests.

District Selections.

"A steep footpath leads down by a descent of upwards of a thousand feet into the great ravines below the Mákhla and Asiri hills. The depth of this gigantic ravine is from 1,000 to 1,200 feet, the sides rising up in almost perfect precipices; its breadth at the bottom varies from 200 to 500 or 600 yards; its length is said to be ten miles,—and I went along it myself for more than half that distance. I have never anywhere (except in the best sál forests) seen any trees to be compared to the immense sáj or sádra (*pentaptera tomentosa*), hardu (*nauclea cordifolia*), lendia (*lagerstrœmia parviflora*), and behera (*terminalia bellerica*), whose trunks run up to a height of sixty or seventy feet as pine-trees, and without a branch."

Bamboo, also a source of revenue, largely exists, its graceful foliage adding immensely to the beauty of the deeper ravines. Beside the kinds already mentioned, there are several other very useful trees, of which the chief are here below named :—

Mango—*Mangifera indica.*
Mhowa—*Bassia latifolia.*
Bábúl—*Acacia arabica.*
Tiwas—*Dalbergia oojeinensis.*
Sondhi—*Elate sylvestris.*
Sáj—*Pentaptera tomentosa.*
Dháman—*Grewia latifolia.*
Jáman—*Eugenia jambolana.*
Tendu—*Diospyros ebenum.*
Siwan—*Gruelina arborea.*
Kowa—*Pentaptera arjoona.*
Kalam—*Nauclea orientalis.*
Chár—*Buchanania latifolia.*

Akola.

There are no forests of any kind in this district. Bábúl reserves have been appointed in several places, occupying in the aggregate 4,128 acres, or 6¼ square miles, of its best soil.

2. The largest reserve is near Akola, four miles south-west, containing 1,156 acres, as follows, namely: "Ridhora," 500 acres; "Bárlinga," 218 acres; and "Loni," 438 acres,—three contiguous villages

3. Of the rest there is one of 363 acres at Bhongáon, and 314 acres at Sádoga, both in the Bálápur taluk. A far advanced plantation of 248 acres exists at Bhon, of the Jalgaon taluk, and there is one at Saoli, of the same taluk, of 201 acres.

4. The remainder are all under 150 acres down to five, the smaller ones in some cases containing more and bigger trees than the larger conserves. It has been decided to connect the bábúl plantations on the Púrna river into one continuous chain of reserves, for the supply of fuel and small timber to the valley.

Bulda'na.

Forests.

District Selections.

There cannot be said to be any forests in the district, though in the ravines in the northern ghâts and over the higher plateaus teak saplings exist in great numbers. It is doubtful whether the soil in which these saplings are found is of a nature to admit of their ever developing into trees of any size or value. The absence of any traces of large teak-trees seems to indicate that it is not. The northern slopes of the Ajanta range are well covered with anjan-trees, now so wastefully hacked and felled as to require years for recovery, but promising a valuable reserve hereafter, and the district is generally well wooded. Fine specimens of anjan-trees are to be met with in most of the ravines, the mango flourishes, and there are large numbers of bábúl-trees scattered throughout the country, in some places forming very extensive coppices. The northern taluk of Malkapúr, in the valley of the Púrna, is perhaps the least fortunate in its supply of large wood, but taken as a whole the district is well provided with trees. The following varieties are found, viz. :—

Bábúl—*Acacia arabica.*
Bar—*Ficus indica.*
Bijásal—*Pterocarpus marsupium.*
Bhiláwa—*Semecarpus anacardium.*
Bakhain—*Melia sempervirens.*
Chár—*Buchanania.*
Dhámúra.
Dhaura—*Conocarpus latifolia.*
Jámbul—*Eugenia jambolana.*
Khair—*Acacia catechu.*
Khirni.
Mango—*Mangifera indica.*
Mhowa—*Bassia latifolia.*
Nim—*Azadirachta indica.*
Aula—*Phyllanthus emblica.*
Pípal—*Ficus religiosa.*
Palmyra—*Borassus flabelliformis.*
Sádra or Sáj—*Pentaptera tomentosa.*
Siras—*Mimosa serissa.*
Temburni—*Diospyros melanoxylon.*
Tamarind—*Tamarindus indica.*
Teak—*Tectona grandis.*
Anjan—*Hardwickia binata.*

Wu'n.

Though the waste tracts in this district are very extensive, there is no valuable timber; diminutive teak-trees certainly exist all over the hilly tracts, yielding no revenue. The teak-trees are strictly preserved; and there are in three places in the district teak plantations sown some ages ago in the vicinity of temples, or in honour of some presiding deity. The fear of incurring divine displeasure has saved these plantations from devastation. The largest is situated at Pathrot. It now,

Forests.

District Selections.

however, contains no valuable trees, and it has been decided to allow the plantation to be cut down, with the exception of certain promising saplings, on the payment of a royalty. The plantations at Mángla, pargana Ner, and at Dápori, Wún pargana, though less extensive, contain some hundreds of young trees which promise well. They have all been preserved by superstition, for in their neighbourhood so great a dread have the people of profaning the woods that during the annual festivals held at these sacred places it has been the custom to collect and burn solemnly all dead and fallen branches or trees.

The following are the only ranges where good and flourishing young timber is now to be found:—

Yewatmál range.
Wún range.
Khelápúr range.
Painganga range.

The *Yewatmál range* occupies an area of about 700 square miles, and contains a very fair mixed forest. Salai (*Boswellia thurifera*) is everywhere the predominant tree. Of others the best grown and most plentiful are—

Sádra (sáj),
Dhaura (*conocarpus latifolia*),
Tiwas,
Pádri (*stereospermum chelonoides*),
Rowa,
Chironji (chár),
Mhowá.

The two last, so valuable for their fruit, are equally scattered all over the hills. Tiwas is met with chiefly on the plateaus; and kowa, which is of better growth than that in either the Básim or Búldána districts, is found along the banks of rivers and nallas.

The *Wún range* is better wooded than the Yewatmál one, and contains a thick growth of bamboos, which adds conveniently to the picturesque appearance of the forests. In all the ravines are to be found, in addition to the trees existing in the Yewatmál hills, a plentiful supply of—

Behera—*Terminalia bellerica*,
Lendia—*Lagerstrœmia parviflora*,
Tumrusa—*Elæodendron paniculatum*,
Mohin—*Odina wodier*,
Bijasal—*Pterocarpus marsupium*,

intermixed with a few trees of teak, shisam (*Dalbergia latifolia*), and tiwas.

The *Khelápúr forests* very much resemble those of the Wún range with reference to the quantity, quality, and description of timber they contain.

Forests.

District Selections.

There is, however, a greater amount of teak, which towards the south becomes very plentiful, and predominates in number over every other description of tree.

The *Painganga forests*, comprised within the hills skirting the banks of this river, are in most respects similar to those in the Yewatmál range. Being more inaccessible, however, and the neighbouring population being very scanty, they have not been worked to so great an extent, and consequently their timber is of better growth. They also contain a large amount of mopah (*Schrebera swietenioides*), a tree which is very scarce in all the other forests of the Wún district.

Ba'sim.

Along the ranges of hills eastward of Básim, especially in the Pusad taluk, and down towards the Painganga, are wide stretches of woodland, which contain many patches of young teak. But throughout the Básim district these trees are almost all shoots from old stumps, poles about forty or fifty to the acre, of twelve inches girth at six feet from the ground, and shooting up straight as masts for twenty feet or so. The timber is of best quality on the hills between the Pús and Painganga rivers. It is plentiful in the far south-east corners of the district, and in most of the well-sheltered ravines of this tract.

No valuable timber of long growth now exists, though the country is well provided with the scrub jungle that supplies fuel; while, except in the western parganas, the mhowa and the mango, with all the other trees usually preserved in this country for fruit and shade, abound in the cultivated fields and round villages.

CHAPTER IV.

RIVERS.

Rivers.

The outer range of the Gáwilgarh mountains sends its rainfall down to the Berár valley, and these waters feed the Púrna, but the inner highlands drain north to the Tapti. The Ajanta hills despatch one perennial tributary to the Púrna, the Káti Púrna; and numberless petty streams descend from the northern slopes and crest of this range; but the large rivers of Bálághát flow south and south-east. The line at the eastern end of the valley at which its brooks begin to flow toward the Wardha marks one of the watersheds of the Indian continent, and the same line may be traced through the Bálághát country along the high ground between Akola and Básim, whence the eastward-bound A'ran river turns its back upon the affluents of the Púrna.

The Tapti forms during a short section of its course the northern boundary of Berár; it is the only first-class river to which the province can lay any sort of claim, for its tribute is paid direct, without mediation, into the sea. But the Wardha is by far our most important river. It

Rivers.

commands the contingents of almost every considerable stream, and collects water all over the eastern and southern slopes of the country. Moreover, it marks one whole side, from north to south, of the province's frontier; it runs right through a rich coal-field (which it must have the credit of uncovering), while it is the main affluent to the Godávari, and thus a principal shareholder in the stream which is to carry and develop all the commerce of our land-locked south-eastern districts. Of rivers which maintain a fair running stream all the year round there is only one in the valley of Berár, the Púrna; all the rest cease to flow towards the end of dry weather, though their beds may be jotted with pools of water.

In the Bálághát we have two perennial Káti Púrnas, one rising beyond the extreme west of Berár and falling into the Godávari, the other flowing down the Ajanta hills into the Púrna. Both are perennial streams, wide, rapid, and deep during and after the periodical rains, but very low in midsummer. The Painganga or Pranhita is the largest river of Southern Berár; it rises in the north-west corner of the province, and runs across it in a south-easterly direction, until beyond Wákad its course becomes the boundary—line between the Assigned Districts and the Nizám's country, down to its junction with the Wardha.

The Varada or Wardha is named in the Rámáyana. The Painganga (Payoshni?) and the Tapti (Tápi, Vína) have honourable mention in the Vishnu Purána.

In the eastern districts of Berár the A'ran and Pús are considerable streams.

Water storage.

The whole province has only one natural lake, the salt-lake of Lonár, which is elsewhere described. Nor have we any large tanks or artificial water reservoirs. Some shallow catchment basins have been dammed up here and there, principally to store drinking-water for men and cattle; and at Sindkher, also at Básim, there are some handsome stone-lined tanks. Some attempt at holding up the river waters by masonry weirs across their channels has been made at Malkapúr and Akola; but the best waterwork now existing in Berár is the old conduit (half-ruined in these days) which was built about two hundred years ago by the Mahomedan governors at Elichpúr to supply the town, as it still does.

DISTRICT SELECTIONS.

Elichpu'r.

District Selections.

The following rivers are perennial, though not navigable:—

1. The Wardha, or Wasista.
2. Púrna.
3. Maru.
4. Sarpen.
5. Bichan.
6. Nágarsiwri.
7. Pirola.

Rivers.

District Selections.

The following are other principal watercourses, but they only flow for eight months in the year :—

1. Mega.	4. Amali.
2. Chandra Bhága.	5. Síamír.
3. Bholeswari.	6. Búrdi.

Melgha't.

As might be expected, numberless streams take their rise in the watershed of the Sátpura. Out of these, sixteen only deserve naming—

Seven—the Bichan, Sháhnúr, Sapan, Pator, Chanderbhága, Mohsli, and Bhan—flow southwards into the Púrna, itself an affluent of the Tapti.

The remaining nine—the Kursi, Kápra, Tiwgria, Sipna, Kanda, Garga, Nárpa, Dúl, and Mángar—drain the country northwards, carrying their waters to the Tapti direct.

Towards the hot season all these streams dry up, save in parts where natural cavities or *dohos* are large enough to hold a supply till the monsoon breaks again. These are deep cavernous basins worn out of the solid rock by the rush of water from above, and are found in the upper hills. Lower down again the water lies in large sheets. At a village on the Sipna there is one of these hot-weather reservoirs over a mile in length, about 100 yards wide, and of considerable depth.

The Tapti skirts in its course about thirty miles of the northern boundary of Melghát. Its tributaries—the Kursi, Kanda, Kápra, Sipna, and Garga—rising immediately under the loftiest summits of the range, drain nearly three-fourths of the country. The water from the southern and more declivitous face of these hills is carried down to the Púrna through means of its feeders—the Sapan, Bichan, Chandra Bhága, Jánhvi, and Wán.

The Tapti here runs in a deep bed varying in width from 100 to 150 yards. Its waters flow all the year. There are, however, numerous shoals and rocky barriers, which render it easily fordable during the dry season. The sides of the river, running as it does between two lofty ranges of hills, would, it is natural to suppose, be very steep. This is not the case, however. Only at the bends and curves do the banks appear more or less scarped. As a rule they slope towards the water at an angle of 45 degrees, and are verdant throughout the hot weather, being frequently covered with a thick underwood, intermingled with the kowa, jáman, mango, gular, and other beautiful evergreen trees, which, overhanging the waters, afford by their shade many a pleasant retreat for the fish which abound in this river. Wood cut in these forests is floated down the Tapti to Burhánpúr in the rains. The operation is rendered somewhat difficult by the occurrence of certain rocky obstructions in the bed; but the fact that wood is

actually conveyed to Burhánpúr by means of this river is a proof that these obstacles are not insurmountable, as is sometimes supposed. A few miles above Amner, I am told, there is a rapid eddy revolving in a deep basin of rock. In attempting to float timber over this spot it is often carried under, and disappears altogether in some subterraneous passage; so before trying the navigation here the Gonds sacrifice a goat, to propitiate the river-deity. For the most part the barriers are submerged during the monsoons, and offer no obstruction whatever.

Akola.

The Púrna (ancient Payoshni) river represents the main artery of the network of rivers and streams in this district. It flows east and west through the district, bisecting it at almost equidistances from the ranges of hills which bound it on the north and south. It is not navigable even by boats. The banks, though soft, seem to a great extent to have resisted serious inroad by the channel water. The exception to this rule is at a southerly bend between 77° 4′ and 77° 10′ longitude. Here the southerly bank is one depth of soft soil, and in each rainy season falls in for about twenty-five cubits. The villages on the south bank (notably Wagolí) have to move down south, gradually losing their ground to the north. Mauzas Kinkher and Keli Beli, neither marked on all maps, originally built on the north bank of the river, are nearly a mile from it now. During high floods the water cuts across the original course, and comes right up to the village sites. The great deep soft bank in this locality keeps slipping down a cubit or so at a time twice in the year; the rains moisten it, when it cracks, and falls away in the sun-drying.

The fact of all her principal tributaries accompanying the Púrna for long distances before joining her would appear to indicate a westerly inclination in the land for about from four to six miles on either side of that river. Of the tributaries about six may be called rivers.

Falling in on the south, commencing east, we have—

1. The Káta Púrna,
2. The Múrna,
3. The Núm,
4. The Bordi,

and on the north, commencing east, we have—

5. The Sháhnúr,
6. The Idrúpa,
7. The Wán.

The Káta Púrna flows for thirty-two miles within this district, for the most part over a rocky bed. For a few miles before its confluence it enters the deep black soil, and the bed changes to sandy; it empties itself directly into the Púrna, flowing fast all the distance during floods. It contains numerous large pools, or deep hollow reaches, the chief being at Donad; the word means river-pool. This stream contains water in small rills from pool to pool all through the year.

Rivers.

District Selections.

The Múrna, excepting at latitude from 20° 30′ to 20° 35′, completely exhausts itself after the rains. A dam at Akola encloses a fine sheet of water half-flood deep, and over three miles in length, which lasts throughout the year, nourishing verdure, maintaining well-supplies (otherwise apt to run out), and ornamenting the station.

The Mun absorbs several other streams up to the point of confluence equally as large as herself. The Mosso joins her at Bálápúr, forming an island on which the town stands. The channels at this point contain water all through the year; this greatly benefits Bálápúr. From Bálápúr down to its confluence with the Púrna the country on both sides this river is cut up and bulged out far inland on both banks by ravines and alluvial mounds.

The Bordi stream after leaving Khámgáon is a dry bed, excepting during the rains.

The Sháhnur is a rude mountain torrent, boisterous and muddy within this district's limits, but nearer its source, particularly at Anjangáon, it is a very beautiful stream.

The Idrupa is a pleasant little river where the stream is perennial, which it is in patches some miles from the mouth and towards its source, otherwise it is a dry watercourse.

The Wán is a speciality, and the best of the district streams. As traced on the map she seems, with a few wriggles and curves, to run in an almost direct course from her source on the hills into the Púrna. This causes her water in some places to flow rapidly; and up to within a mile or so of the Púrna her bed is stony. Wading is dangerous, the round and oval smooth stones affording very insecure footing even when the stream is little more than knee-deep. On quitting the hills she passes for five miles through the undulated inferior soil at its foot, and there does not differ from other district streams. About here, after the rains, she subsides into a succession of pools at various distances from each other. When she enters the region of the black soil the stream takes a stony channel laid on a deep loam deposit, varying in width between false banks from one-eighth to half a mile. These false banks of moorum and trap-rock, rugged and washed-out looking, become more and more prominent as the river approaches its confluence with the Púrna. They furnish excellent village sites—dry, hard, and healthy. The loam deposit between the stream and these false banks is occupied with permanent gardens irrigated from wells, except where the strip is too narrow for any but a little casual cultivation. From Warkhera to Kattikhed, six miles, the channel is a dry bed; but from the latter point to the Púrna it contains water, dammed here and there, all through the year. The course of this river, in strange contrast with the brown line of rugged bank, can be traced by a continuous green line marked by the trees growing along its real banks, which are so low that the tree-tops can only be seen when near at hand.

As a rule the appearance of the district streams, with this single exception, is very similar. First, as the waters leave the hills they run under one bank or both banks of scarped rock, sometimes 100 feet

Rivers. District Selections.

high. Then the undulated light-soil tract at the foot of the hills is passed, sometimes with banks overhung with trees, at others through quite bare rock and moorum. Further on the banks are bordered with gardens and vegetation. Lastly, the stream gets into the region of the deep black soil; the banks are hence rugged and unsightly; the bed is sandy, and usually with a deep black mud fringe.

Bulda'na.

The Nalganga, rising in the hills near Dewalghát, runs due north past Malkapúr, and after junction with the Wagar river empties itself into the Púrna. In the hot weather this river dwindles into a mere series of unconnected pools.

The Vishwaganga, running parallel to the Nalganga, and also falling into the Púrna, takes its source at Buldána itself. It is not a perennial stream, but in the rains flows past Jaipúr, Badnera, and Chándpúr.

The Ghán takes its source in the table-lands north of the valley of the Painganga, and passing through the hills in the centre of which Bothar is situated, collecting their drainage, it runs past Pipalgáon and Nándúra in a northerly direction, and joins the Púrna. It is dry in the hot weather. The river Painganga rises in the north-western corner of the district, and runs right across it, diagonally, in a south-easterly direction past Mehkar, and through the Básim district; after which it forms the southern boundary of the Wún district, and eventually falls into the Godávari at a spot a little below Chánda on the opposite bank, in the Central Provinces. It collects the drainage of the Mehkar and, partly, that of the Chikli taluks. That portion of the river which lies in this district is almost dry in the hot weather, in parts quite so; and even near its source the river cannot be said to be perennial.

The Káta Púrna rises in the hills near Ajanta to the west of this district, which it enters to the eastward of Jáfarábád, and traverses for a distance of about thirty miles. Its course through Berár is parallel to that of the Painganga. It does not flow in the hot weather. The drainage of the southern portion of Chikli taluk feeds it in the rains.

Ba'sim.

The two principal rivers are the Pús and the Káta Púrna, both of which rise close to each other at the village of Káta, just north of Básim town. The Pús takes a south-easterly direction, but after flowing past Púsad it is turned by some hills near Mahágáon-Kulgáon to the north-east, and shortly after empties itself into the Painganga at Sangam. Its entire length may be computed at sixty-four miles. It has no tributaries worth notice. The valleys formed by these rivers are generally narrow and confined, but the soil is considered good, and is fairly cultivated.

The Káta Púrna runs from its source nearly due north until it gets near the outer slopes of the Bálághát, where it inclines eastward, and twists its way through the hills by a deep gorge, until it issues forth into the Akola district near Mhán.

Rivers.

District Selections.

Other insignificant streams are the Adan (which rises near Pír Mangrúl), the Kuch, the Adol, and the Chandra Bhága. These last three fall into the Painganga; none of them are perennial. The Pús and Káta Púrna may claim that title, for their beds are never totally dry, and the pools hold deep water throughout the year; but they are all but exhausted by the end of a long dry summer.

Wu'n.

Rivers.

The principal rivers are the Wardha and the Painganga, which form a junction at Jágod, a village situated in the south-east corner of the district. Among the affluents of the former are the Bemla to the north, the largest of all, and the Nirgara. The tributaries of the Painganga are the A'ran, the A'rna, the Wágan, the Kúni, and Yedúrba.

Wardha.

The Wardha alone is navigable throughout the rains up to a barrier at Kosára, in the Wún taluk. A few years ago a small steamer steamed up the river as far as Chinch Mandal, a distance of about forty miles from its confluence with the Painganga. The Wardha first touches this district from the north near Náchangaon, in the Central Provinces, and for nearly a hundred miles forms the boundary from that point to the extreme south-east corner. The Bemla, after traversing sixteen miles of the northern frontier, falls into it at Sangví. The other tributaries are very insignificant in size, except in the rains, when they become large rivers. The Wardha flows through an open part of the district, and its sides are highly cultivated both with autumn and spring crops. It is called Wasista by natives, and held in great veneration, as they believe that it was created by Wasista "Rishi," or sage, and hence the name.

The Painganga has its source at the western extremity of the Assigned Districts in the hills beyond Dewalghát. It enters the southern boundary of this district at 110 miles from its source. Its course for fifty miles is easterly, when it takes a bend to the north, and flowing round the foot of the Máhúr hill, finally empties itself into the Wardha at Jágod, above referred to. It goes by the name of "*Band-ganga*" after the change in its direction. This new name has its origin in a legend that it was turned by one *Parasrám*, the son of a *rishi*, or sage, called "*Jamdagni*," who drove an arrow ("band") into the ground, which opened out, and made way for the river. The place where the arrow entered the ground is held in great veneration. The falls here are called "Sahasrakund,"* *i.e.*, a thousand pools. The vicinity is densely wooded, and, before the assignment of the country, was the resort of Rohilas and other predatory tribes, who emerged from this hiding-place in large bodies to plunder the defenceless inhabitants of surrounding villages.

The river forms for nearly a hundred miles the southern boundary of the Assigned Districts. From its entrance to a short distance of

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* *Kunda*—Waterpot, basin, also cavern or hollow (Sanskrit).

Sahasrakund it has an easterly direction, and it flows through a comparatively well cultivated tract. Beyond this it gets between high banks, and flows deep and still for some miles, when it turns to the north, and scrambles among ridges and hills, working more by zigzags than by curves. After a series of straight reaches at rather sharp angles, it goes struggling and rushing through a deep rugged channel choked up by huge rocks and broken by rapids. The muffled roar and splash of its waters, which cease not night or day, affect the mind with a sensation of endless labour and pain. You might fancy that the river-god was moaning over his eternal task of cutting through stony barriers, and drawing down the tough basalt hills. At last it forces its way into the open country eastward, and runs pretty steadily toward that point, until its junction with the Wardha.

The range of hills on its bank, and situated in the Nizám's dominions, are the Sowandhri.

Of the tributaries of the Painganga the A'ran is the first in importance.• It rises in the hills north of Básim, and though its course is at first northerly it soon assumes an easterly direction, with a tendency to the south; and, after being joined in the Kurár pargana by the A'rná, falls into the Painganga at Chinta. Its total length is about one hundred miles, and that of the A'rna sixty-four. It is, without exception, the largest tributary of the Painganga, and flows through and drains no less than six parganas, viz., Mangrúl, Dhámni, Dárwa, Lárkher, Máhágáon, and Kurár. The drainage of more than half of the western portion of the district falls into it. The remaining portion finds its way into the Pús river, which also rises to the north of Básim, near the source of the A'ran. The A'ran valley is from fourteen to six miles in width, that of the A'rna from eight to twelve, and of the Pús from six to ten.

The Wághári rises to the south of the *sadar* station of Yewatmál, and, after maintaining an easterly course for a short distance, turns south, and joins the Painganga by a serpentine passage through ravines and rocks of about forty miles. Its bed is extremely rocky, and during the hot weather the pools formed here and there attract tigers and other wild beasts.

The source of the Kúni river is in the Yewatmál range of hills in the Korda pargana. Its direction is southerly, and though obstructed at the commencement of its course by hills, it flows through an open plain near Borí, and just before its junction with the Painganga, a few miles south, it has a wider bed than the Wághari. It drains a larger area, but is only about forty-six miles in length. The Nirgara is a still more insignificant stream; the distance of its source from the Painganga does not exceed thirty-six miles.

CHAPTER V.

CLIMATE.

Climate.

The climate of Berár probably differs very little from that of the Dakhan generally, except that in the Páyanghát valley the hot weather may be exceptionally severe. It sets in early, for the freshness of the short cold season vanishes with the crops, when the ground has been laid bare by carrying the harvest; but the heat does not much increase until the end of March. From the 1st of May until the rains set in, about the middle of June, the sun is very powerful, and we have by day severe heat, but without the scorching winds of Upper India. The nights are comparatively cool throughout, probably because the direct rays of the sun have their effect counteracted by the retentiveness of moisture peculiar to the black soil, and by the evaporation which is always going on.* During the rains the air is moist and cool.

In the Bálághát country, above the Ajanta hills, the thermometer always stands much lower; the climate is described in the Gazetteers for Buldána and Wún. On the loftiest Gáwilgarh hills the climate is always temperate. In the account of Melghát will be found some meteorological notes on the sanatarium of Chikalda.

The average rain-fall for the whole province is not yet accurately known; it is said to be about twenty-seven inches in the valley, and above thirty inches above the gháts. On the Gáwilgarh hills it is of course much more.

Rain-fall in Berar, 1869.

	Inches.	Cubic.
Elichpúr	32	60
Amráoti	32	22
Akola	28	......
Buldána	30	......
Básim	30	......
Wún	42	85
Average	33	61

* See Hoshangábád Settlement Report.

Climate.

The Fall of Rain, &c., as registered at Akola in 1869.

Months.	Barometric Pressure.*	Humidity Sat. = 100.	Temperature in Shade 0 F., Average.			Rain, Inches	Prevailing Winds.
			Max.	Min.	Mean.		
January	28·901	47·6	91·33	53·35	72·4	......	W., E., N.E., & S.E., & N. & S. $\frac{1}{2}$ $\frac{1}{3}$
February	28·883	45·6	93·5	55·2	74·3	......	E., W., S.E., & N.W. $\frac{1}{2}$ $\frac{1}{3}$
March	28·799	35·1	99·7	64·2	81·9	0·04	W., E., N.W., & N. $\frac{3}{5}$ $\frac{1}{5}$
April	28·718	21·7	109·9	74·2	89·0	......	W., E., & N.W. $\frac{4}{5}$
May	28·663	19·5	113·5	76·8	95·8	0·50	W., E., N.W., & S.W. $\frac{3}{5}$ $\frac{1}{5}$
June	28·583	46·3	104·7	76·6	90·6	3·21	W., N.W., & S.W. $\frac{4}{5}$
July	28·538	59·0	96·8	73·9	85·3	3·22	W., N.W., & N.E. $\frac{9}{10}$
August	28·623	65·8	92·4	72·5	82·3	11·84	W., E.,N.W., N.E.&S.E. $\frac{7}{10}$ $\frac{2}{10}$
September......	28·617	67·7	89·4	71·5	80·4	8·65	W., & N.W. $\frac{4}{5}$
October	28·745	51·0	89·8	60·	74·9	2·15	N., N.W., W., & E. $\frac{1}{3}$ $\frac{1}{3}$ $\frac{1}{4}$
November	28·913	38·5	87·6	52·8	70·2	0·13	E., N.E., S.E., N., & W. $\frac{7}{10}$ $\frac{1}{10}$ $\frac{1}{10}$
December	28·903	44·1	89·1	55·2	74·0	0·09	E., W., N.E., S., & S.E. $\frac{3}{5}$ $\frac{1}{6}$ $\frac{1}{6}$

The annexed table shows approximately (for our statistical system is incomplete) the number of deaths in Berár during 1869, and their proportion to the population numbered in 1867 :—

Districts.	Population under registration.	Deaths.				Injuries.				All other Causes.	Total deaths from all causes.			Rates of deaths per 1,000 of population.				
																From all Causes.		
		Cholera.	Small-pox.	Fever.	Bowel Complaints.	Suicide.	Wounding.	Accidental.	Snake-bite, or killed by wild beasts.		Male.	Female.	Total.	Cholera.	Small-pox.	Male.	Female.	Total.
Elichpúr	3,07,528	1,712	775	2,601	1,277	30	3	73	53	1,844	4,673	3,785	8,458	4·65	2·1	12·7	10·20	23·
Amráoti.	1,90,885	1,581	584	1,712	850	26	0	69	31	1,216	3,369	2,706	6,075	7·9	2·92	16·85	13 53	30 39
Akola ...	4,88,113	2,615	1,930	4,050	1,010	28	...	112	56	2,400	6,989	6,112	13,101	5·35	3·95	14·31	12·52	26·84
Buldána.	4,00,095	2,009	1,318	1,803	1,196	22	3	46	79	1,956	4,700	3,783	8,492	5·02	3·34	11·76	0·15	21·22
Básim ...	2,75,764	1,200	1,243	1,063	777	20	...	41	12	1,517	3,357	2,709	6,066	4·69	4·67	12·17	9·82	21·98
Wún......	3,43,228	1,740	415	1,598	111	4	...	31	37	1,141	2,916	2,230	5,146	5·06	1·29	3·33	6·49	14 98
Total	20,74,614	10,947	6,365	12,017	6,151	130	12	378	298	10,137	20,013	21,325	47,338	5·27	3·06	12·5	10 27	22·8

* Akola being 930 feet above mean sea-level, the correction for altitude would be ·023 to the mean pressures given here.

Climate.

District Selections.

DISTRICT SELECTIONS.

Elichpu'r.

The subjoined thermometrical table was taken some twenty years ago:—

Months.	Thermometer.		Prevailing Winds.
	Sunrise.	Noon.	
January	53°	80°	Easterly.
February	60°	85° to 88°	North-east and east.
March	62°	100°	Easterly; towards end of the month north-easterly.
April	78° to 80°	100° to 102°	North-west.
May	81° to 90°	106° to 108°	Do.
June	75°	100°	Westerly; occasionally south-westerly.
July	76°	86°	West and south-west.
August	76°	86°	Do. do.
September	75°	88°	North-west and west.
October	....	90°	North-west and west; towards the end of the month north-east and east.
November	65°	85 to 90°	North-east.
December	Same as January.		

From November to March may be considered the cold season. The sun, even then, is very powerful in the middle of the day. The nights are cold, although frost is of very rare occurrence. From March to the middle of June is the hot weather, during which time the heat is great, and there is generally a hot wind during the day; the nights are however, as a rule, cool. The rains commence about the 10th of June, and continue to the end of August, the climate during this time not being unpleasant. September and October are hot and steamy, as in the plains in other parts of India, and these are the most unhealthy months.

Diseases.

Cholera, small-pox, fever, ague, and a kind of rheumatic affection called "wái," which is considered for the most part fatal.

Melgha't.

There are two distinct climates to be found in Melghát, according as we keep to its higher ridges or descend into its lower valleys—the former healthy and invigorating, as evidenced at Chikalda, the sanitarium of this part of India; the latter unhealthy and enervating, save during the hot season.

From observations at Chikalda the mean temperature was found to be 71°. The hottest months were April and May, giving a mean of 83°; the coldest months were January and February, having a mean of 59°: thus producing between the hottest and coldest months a range of 24°.

Climate. District Selections.

Abstract of Thermometrical Observations simultaneously made at Chikalda and Elichpúr.

Year	Months.	Chikalda: Monthly range, Maximum & minimum.	Chikalda: Monthly range, Range.	Chikalda: Greatest range in 24 hours, Maximum & minimum.	Chikalda: Greatest range in 24 hours, Range.	Chikalda: Least range in 24 hours, Maximum & minimum.	Chikalda: Least range in 24 hours, Range.	Chikalda: Mean.	Chikalda: Mean Depression and Wet Bulb.	Chikalda: Prevailing Winds.	Elichpur: Monthly range, Maximum & minimum.	Elichpur: Monthly range, Range.	Elichpur: Greatest range in 24 hours, Maximum & minimum.	Elichpur: Greatest range in 24 hours, Range.	Elichpur: Least range in 24 hours, Maximum & minimum.	Elichpur: Least range in 24 hours, Range.	Elichpur: Mean.	Elichpur: Mean Depression and Wet Bulb.	Elichpur: Prevailing Winds.
		°	°	°	°	°	°		°		°	°	°	°	°	°	°	°	
1843	November	74 60	14	74 60	14	73 62	11	67	...	S.W.	86 52	34	86 54	32	83 72	11	69	65	N.W.
1843	December	72 54	18	68 54	14	68 60	8	63	...	N.W.	82 50	32	82 56	26	78 68	10	66	60	W.E.
1844	January	78 50	23	69 54	15	65 55	10	60	...	S.	83 50	33	77 52	25	77 63	14	66	63	N.W.
1844	February	71 47	24	71 59	12	63 59	4	59	...	S.	91 56	35	89 62	27	73 67	6	73	66	N.W.
1844	March	91 61	30	80 61	19	76 68	8	76	71	S.W.	102 67	35	97 70	27	91 79	12	84	76	N.W.
1844	April	96 71	25	96 74	22	94 81	13	83	73	N.	106 78	28	106 84	22	98 86	12	92	79	N.W.
1844	May	96 71	25	96 74	22	91 81	10	83	72	N.W.	107 84	23	104 84	20	100 90	10	95	84	N.W.
1844	June	91 67	24	91 76	15	76 71	5	78	74	N.W.	103 78	25	96 78	18	86 81	5	90	84	N.W.

Climate.
District Selections.

The coldest day observed was the 9th of February, at sunrise, being 47°. The hottest day noticed was on the 27th of April, at 2 P.M., being 96°. Between the extremes of heat and cold there was therefore a range of 49°. The greatest monthly range was 14° in November. The greatest diurnal range was 4° in February, and 5° in June.

The wet-bulb thermometer during the hot months had an average depression of 10°, and the thermometer a general range of about 10° below the temperature of Elichpúr.

The rains cease about the middle of September; heavy dews then occur until the cold weather begins, and also from February to the rains; at this period the moist atmosphere is bright and transparent, but becomes hazy as it gets less dense towards the hot weather.

Diseases.

Malarious fever is prevalent in the valleys from the close of the rains (September) up to the end of the cold season (January). Cholera occasionally makes an inroad with more or less severity, while small-pox, when it does break out, is most virulent in its ravages. Spleen and a kind of goitre, attributable to the water, are known in certain parts.

Extract from Meteorological Register kept at Chikalda, Berár, showing the Mean Thermometer and Barometer Readings, and Total Rain-fall in each month.

Year.	Months.	Ordinary Thermometer read at 3 P.M.	Maximum Thermometer.	Minimum Thermometer.	Barometer.
1866	June	......	......	......	....
	July	71·02	......	......	26·95
	August ...	71·09	......	......	27·50
	September	71·10	......	......	27·04
	October ...	76·09	......	......	25·72
	November.	70·06	......	......	25·86
	December.	67·32	......	......	25·94
1867	January...	69·73	......	......	25·80
	February .	74·62	......	......	25·80
	March ...	78·30	......	......	25·82
	April	......	91·3	76·67	27·40
	May	......	92·1	74·3	26·95
	June	......	......	......	25·94 25·98
	July	......	72·53	62·5	....
	August ...	......	70·7	66·5	26·46
	September	......	70·01	65·91	26·26 26·54
	October ...	......	74·1	63·1	26·45 26·40
	November.	......	73·6	56·8	26·66 26·36
	December.	......	74·0	55·6	26·66 26·55
1868	January...	......	72·5	54·4	26·79 26·49
	February .	......	75·8	57·0	26·56 26·43

Rain-fall.*						
Months.	1866. In.	1866. Cents.	1867. In.	1867. Cents.	1868. In.	1868. Cents.
January...	...	...	...	...	8	26
February .	...	...	...	...	...	...
March......	...	...	...	·96	...	47
April	...	...	...	·90	...	...
May	...	...	...	...	...	...
June	7	45	11	·198	8	51
July	10	57	20	·239	15	1
August ...	18	37	29	·259	14	41
September	2	48	13	·664	8	65
October ...	...	77	6	·260	...	...
November.	...	...	...	...	...	...
December.	...	...	...	...	...	...

* The rain-fall seems to have been regularly observed only from June to October.

Akola.

Climate.

District Selections.

The climate of the district has been more condemned than approved by Europeans; the heat and dryness of the temperature during the hot months renders out-door occupations impossible to them. The people of the country do, to a great extent, perform light work exposed to the sun's rays; but heavy work, such as ploughing and the like, they usually arrange to perform early in the morning and late in the evening. From ten to three exposure is held to be distressing, if not dangerous; a good many of our cholera cases are simply sunstroke.

The highest maximum thermometer range in the sun in May 1868 and in April 1869 was 170°. The highest in the shade was 120° for May 1868, and 119° 5′ in May 1869. There has been a marked change in the degree of cold in this climate. Fifteen years ago the cold in Berár was exceptionally intense and continuous throughout the season;* the intensity has gradually declined, and the slight cold now felt does not last over more than a day or two; the cold sets in, the sky becomes overcast, and the cold is at once dispelled; presently there is a calm, and during its continuance the heat is excessive. During 1868 (data for any previous year is not available) the thermometer never fell below 92° 5′ in the sun; this was in August. In the shade for that month the average was 67°, while in December it fell to 41°, and was 43° in November. During January, February, and March it was at 45°.

The great alteration of climate is apparently owing to the spread of cultivation. With the clearing of the land the influences (shade and the roots of the trees) which helped to conserve moisture have been removed. Not only is it that the rain-fall drains off more rapidly, but the face of the soil is exposed to evaporative influences to a far greater extent than formerly. Everywhere in the tropics a dry climate means a hot one. Enclosed as this district is between two ranges of hills north and south, and high ridge-land to the east, and considering that it is the outlet of the rain-fall and watersheds for more than fifty miles in length, the vapour in the atmosphere while the sun is in its southern declension ought to be reasonably dense. While sheltered by its jungle, the valley of the Púrna was capable of throwing off vapour that rendered the cold months damp and exceedingly cold; now the drainage and evaporation during the hot season is so much in excess of what it was ten years ago, that water then contained in wells at the depth of a few feet from the surface does not exist at fifty. In the same way in the deep black soil which would not then produce autumn crops, because there was too much moisture in it, are now grown cotton and jawári very successfully. The great depth to which the water has subsided, and the change in the culturable capacity of the black soil, seem to support the theory that the increase of cultivation by removing the protecting shade and the retentive influences of the roots of the old jungle has gradually dissipated the cold season of the climate of this district.

* This seems to be asserted without adequate proof.—[EDITOR.]

Climate.

District Selections.

The prevailing winds have a great influence in all climates. The old English rhyme—

> "When the wind is in the east,
> 'Tis good for neither man nor beast;
> When the wind is in the west,
> Then it's at its very best."

is singularly applicable to Berár. Considering the climate in respect to the prevailing winds, that of this district must be deemed to be healthy, inasmuch as it is not subjected to influences of exhalations of vitiated air from any neighbouring country. To illustrate what is meant: easterly wind, being notoriously ill wind, passing across from the country to the east of this district, as starting from a greater altitude, carries its upper stratum of polluted air over instead of into it, which it would do if the country to the east lay lower. The west is open to the free admission of the healthful westerly winds.

During 1868 the wind registers show that the prevailing direction from May to October was west. In January it prevailed north-east, south, and south-east. In February, March, and April south-west; and in November and December south. In January and February 1869 the prevailing winds were north and south-west, and from March to September west. Our north and south winds also start from a greater altitude, and are calculated not to contain any injurious exhalations. 1869 has been a remarkably healthy year; there was no epidemic of any kind, and the mortality was far below the average. This will not be gathered from the statistics, which show an increase, the result of more careful reports.

The average temperature registered at Akola*, being the *mean* of each month upon the *mean* of each day, is—

Months.	Years.							
	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.
	° '	° '	° '	° '	° '	'	° '	° '
January	81 94	73 0	70 0	62 5	74 5	71 85	71 2	72 3
February	70 69	77 0	72 2	72 3	76 6	74 85	72 5	74 3
March	80 93	82 1	82 8	79 3	89 0	84 8	78 9	82 0
April	91 52	88 2	84 6	87 13	88 13	90 7	89 0	92 0
May	96 95	83 4	94 0	97 29	96 3	96 86	95 6	93 6
June	88 8	86 5	93 24	90 15	92 0	89 0	87 95	90 6
July	83 61	83 7	85 34	83 57	87 .0	81 0	84 0	87 5
August	81 7	82 45	82 25	85 1	78 5	77 7	80 6	82 5
September	81 8	83 0	82 9	83 1	81 9	80 6	81 88	80 5
October	83 0	82 6	83 14	81 2	82 2	77 8	81 0	Not available.
November	78 0	79 6	75 1	76 1	76 1	69 7	70 8	
December	67 0	77 0	75 5	75 6	63 6	68 7	69 3	

From 1862 to 1867 cholera prevailed in an epidemic form every year, and fever and small-pox are ever present. 1862 was a year of drought, and there was frightful mortality among the cattle for want

* Akola is a little more than 900 feet above sea-level.

of forage. In that year and in 1864 cholera was rampant: the registers cannot give us any reliable information—only since 1867 have they been efficiently recorded. Climate. District Selections.

Where the deep black soil prevails the people are dependent upon surface-water for drinking and every other purpose. Water can be obtained from wells only at great depths, and then it is too brackish to be used for drinking and cooking purposes. Dr. Townsend, the Sanitary Commissioner, in his report for 1868, says:

"A comparison of the sanitary condition of the tracts of country in which the disease prevailed with that of adjoining tracts which remained comparatively free, and of the condition of the villages that suffered severely with those in which the disease did not spread, leads me to the conclusion that, as regards the native population, the chief condition necessary for the diffusion of cholera is an impure water-supply. In those tracts of country in which the disease did not prevail the water-supply of the people was derived from wells containing a fair supply of water; while in the adjoining tracts, where the disease prevailed, the people were dependent for water upon streams, tanks, or small surface-wells and springs, all more or less liable to direct pollution with animal organic matter. Between village and village the contrast was more remarkable; instances repeatedly occurred of two villages in close juxtaposition where one had lost from ten to twenty per cent. of its population, while the other had enjoyed complete immunity, the only condition in which the two evidently differed being the nature of the water supply.

"The actual condition of the water-supply of the localities in Berár in which cholera prevailed I have not been able to ascertain by personal inspection, but in the trap formation the water-supply possesses everywhere much the same characteristics. In some localities good water can be obtained from wells, but in the formation generally the hardness of the rock is a great obstacle to the construction of wells, and the larger portion of the people are dependent for water on the streams and nallas, on the banks of which the towns and villages are for the most part situated.

"In the hot weather these streams are reduced to the condition of almost stagnant pools, in which the people wash clothes, bathe, and draw water for drinking indiscriminately; the banks are always fouled; and in rains the streams receive all the surface-drainage of the towns and villages situated along their source. It is therefore scarcely to be wondered at if water from such sources should contain the germs of disease, and render communities who habitually use it more amenable to epidemic influence."

Yet during this year (1868) Pátúr Shekh Bábu, a large village obtaining its water-supply from plentiful wells, suffered greatly from cholera, more so than others without wells. This circumstance would seem to indicate that there are other considerations besides sanitation and the water-supply on which the diffusion of cholera depends.

Climate.
District Selections.

The registers show that it is hardly ever out of the district:

Number of Deaths in 1868-69.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Cholera	6	3	2	1	...	18	217	1,195	372	53	11	2
Fever	239	214	245	230	245	228	833	503	413	358	328	387
Small-pox	48	82	96	112	129	99	19	103	44	18	37	108

Our vital and mortuary statistics only show that we have been and are neglecting the collection of important information.

Taking the principal towns, selecting those variously situated in each taluk to represent varieties of climate from the different situations in the open valley, and under the shelter of the hills north and south, we have these figures:—

1869.	Births.			Deaths.						Excess births.	Excess deaths.
	Male.	Female.	Total.	Fever.	Cholera.	Small-pox.	Diseases of the Bowels.	Other diseases.	Total.		
Akola	94	103	197	40	124	19	45	59	287	...	90
Kurankher	63	58	121	18	4	2	34	43	101	20	...
Pátúr Shekh Bábu	81	57	138	68	105	7	18	29	227	...	89
Akot	272	256	528	63	108	10	124	53	378	150	...
Telára	33	40	73	18	4	...	34	29	85	...	12
Hiwarkher	31	35	66	16	...	...	7	18	41	25	...
Dahihánda	56	43	99	11	49	6	17	47	130	...	31
Bálápúr	212	153	365	52	101	45	49	189	436	...	71
Khámgaon	86	83	169	54	45	35	32	36	202	...	3
Shegaon	161	133	294	39	19	6	34	58	156	138	...
Jalgaon	8	78	156	103	...	15	37	36	191	...	35
Kantal................................	29	27	56	6	...	1	10	9	26	30	...

Dr. Townsend, the Sanitary Commissioner, in his tables for 1868, gives this result for the Berár Province:—

Total deaths........................ 36,144
Total births 35,268

Difference........................ 876 decrease in the year.

Climate.
District, Selections.

The rain-fall has been registered at—

Months.	Years.						
	1863.	1864.	1865.	1866.	1867.	1868.	1869.
January	......	0·65	0·6	......	0·35	2·15	......
February......................	......	......	1·55	......	......	......	......
March	2·51	......	1·82	......	......	0·88	0·04
April	......	0·15	......	......	......	......	0·07
May......................	......	0·45	0·50	......	......	0·35	0·59
June	......	4·68	0·44	0·35	0·42	6·27	3·21
July......................	3·96	8·91	9·37	1·32	5·46	4·69	3·22
August	5·17	5·45	5·80	3·53	8·48	7·99	11·84
September	9·12	1·75	......	0·47	5·78	1·95	8·65
October	0·22	0·10	......	0·47	3·90	......	......
November	0·25	1·55	......	......	......	......	......
December	0·10	......	......	4·22	......	......	......
Total......	22·43	23·72	26·08	10·36	30·29	24·28	27·62

The register for 1866 seems to be erroneous—the fall was below the average, but hardly so far below it.

Bulda'na.

Composed as the district is of portions of the Bálághát and of Berár valley, the climate varies with the locality. That of the northern portion lying in the valley of the Púrna is of a trying description, inimical to Europeans. In the summer the heat is perhaps as great as in the hottest part of India; the strong westerly winds which then prevail become intensely heated as they pass over the level black-soil plain with nothing to break their force; and, excepting just about daybreak, they continue throughout the twenty-four hours (from the middle of February till rain falls early in June) to exercise their parching influence. During the rains and cold weather the mornings and nights are pleasantly cool, but the heat in the daytime, under exposure to the rays of the sun, is still great; and the wide range of the mercury, occasioned by the sudden variations of temperature as the sun gains or loses its strength, indicates a climate most unfavourable to European comfort. In the summer natives not unfrequently fall victims to *coup de soleil,* and outdoor exposure is most dangerous to Europeans.

The climate of the Bálághát is salubrious. The rains commence about the 5th June generally, but seldom prevail to any extent till July; they cease in September. The average rain-fall is thirty to thirty-two

Climate.
District Selections.

nches. The superior drainage of the high-lands renders the inhabitants less liable to attacks of fever than those who reside in the valley of the Púrna or Berár Proper; the fever is, too, of a milder type, and more amenable to treatment. The temperature during the rainy season varies from a minimum of 75° to a maximum of 85°, giving a mean of 80°. The cold weather commences in the early part of November, and lasts about three months. During this period the climate is most enjoyable, and there are no great extremes of heat and cold; but the great dryness of the air is trying to some constitutions. During these months the thermometer ranges from a maximum of 86° to a minimum of 74°, the mean being 80°. In the hot weather the corresponding figures are: maximum 97°, minimum 80°, mean 88°. Of recent years the district has been remarkably free from epidemics. Cholera has not been present in an epidemic form for several years. During the rains dysenteric diarrhœa is common, and then, as just after them, fever also prevails; occasional visitations of small-pox take place.

Monthly Abstract of a Daily Meteorological Register kept at Buldána for the years 1868 *and* 1869. *The station is about* 2,000 *feet above sea-level.*

Months.	1868.						1869.					
	Thermometer.			Rain.		Prevailing Winds.	Thermometer.			Rain.		Prevailing Winds.
	Maximum.	Minimum.	Average.	Inches.	Cents.		Maximum.	Minimum.	Average.	Inches.	Cents.	
January	80	74	77	0	7	N.-W. generally.	82	75	78	...	...	N.-W. generally.
February	86	79	82	...	...		87	80	83	...	...	
March	90	82	86	3	34		78	83	80	...	...	
April	96	89	92	...	...		90	84	87	...	...	
May	98	88	93	...	...		94	86	90	...	...	
June	85	75	80	12	37		84	79	82	3	67	
July	84	80	82	5	...		81	76	78	6	75	
August	78	76	77	5	97		79	74	76	8	64	
September	85	80	82	2	14		79	76	77	5	63	
October	86	81	83	...	...		76	73	70	7	32	
November	84	80	82	...	...		78	73	76	...	10	
December	79	74	76	...	...		77	72	75	...	56	
				32	89					32	67	

Ba'sim.

Climate.

In the hot weather the thermometer never exceeds 97° in the shade. At night it goes as low as 76°. Still hot nights are uncommon; generally the nights are cool. If a hot wind does spring up, it dies away about 10 P.M., and is succeeded by a cool breeze. For this reason the climate of Básim is preferred to that of the other districts in the valley.

Wu'n.

Climate.

District Selections.

The climate generally of the district is insalubrious, especially from September till the middle of November, when fever of a dangerous type is very prevalent. Rheumatic fever is not of unfrequent occurrence in the monsoon, and, with the exception of two months in the cold weather, the climate all round the year is very enervating. The night air, except perhaps in the months of April and May, is injurious, and almost deadly towards the southern portion of the district. Cholera breaks out with more or less severity every second or third year, and carries off a number of persons. Small-pox makes its appearance almost every year, and commits sad ravages among children. The average rain-fall is about thirty-eight inches, but in 1867 the fall was nearly double this quantity. July and August are the most rainy months of the wet season, which begins in June, and ends in September with the Elephanta showers. Wet days frequently occur in November, December, and April.

Fall of rain.

Monthly abstract of a daily register of the pluviometer kept at Yewatmál, the *sudar* station of the district, is given below for four years:—

	1866.		1867.		1868.		1869.	
	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
January	......	...	......	4	1	60	......	...
February	......	...	......	...	......	...	......	...
March	......	5	......	80	......	95	......	...
April	......	10	......	...	......	...	......	15
May	......	97	......	...	......	...	......	...
June	4	40	13	20	11	10	3	15
July	14	70	16	...	9	45	6	11
August	14	50	14	25	8	10	13	49
September	2	50	15	90	2	50	11	20
October	......	70	9	80	......	...	2	20
November	......	...	......	...	......	...	......	...
December	......	...	......	...	......	...	......	...
Total......	37	92	69	99	33	70	36	70

The following is an abstract of a daily register of the thermometer kept at Yewatmál in 1868:—

	Maximum.	Minimum.	Average.		Maximum.	Minimum.	Average.
January	76	54	65	July	94	76	85
February	82	58	70	August	90	72	81
March	90	62	76	September	98	72	85
April	96	76	86	October	96	66	81
May	100	80	90	November	96	60	78
June	98	78	88	December	86	60	73

CHAPTER VI.

UNCULTIVATED PRODUCE, AND WILD ANIMALS.

DISTRICT SELECTIONS.

*I.—Uncultivated Produce.**

Melgha't.

Uncultivated Produce.

District Selections.

The chief natural produce of Melghát is timber, of which teak, tewas, blackwood, and bamboos are the most valuable.

Dyes.

In dyes Melghát gives the fruit of the alda, and the flower of the dhaura (*grislea tomentosa*).

Gums.

Of gums there are several descriptions—the gúgal, the sálai,† the khair, and the dhaura, being the chief.

Fruits and roots.

The fruits and roots of various trees and creepers are also much valued, especially the mhowa fruit, from which both spirit and oil is got, while the roots are chiefly valuable for medicinal purposes.

Wax.

Beeswax and honey are also gathered and sold.

Fibres.

The fibre of the dháman, bar, kúdul, chúrai, palás, moyá grass, moholí, and kúmbi is used for cordage, that of the kúmbi being also much in demand for the fuze of native matchlocks.

Dr. Riddell, late Superintending Surgeon at Haidarábád, has thus described Chikalda, on the Gáwilgarh hills :—

"Though the soil of this plateau is sterile, the valleys, from being better supplied with moisture, are abundantly luxuriant, in many places profusely so. Plants are there seen that are no less prized for their virtues as food and medicine than as being well adapted to all the general purposes of domestic economy. A new appearance begins to present itself in the vegetable world, evidences of that mysterious organization that is found adapting itself to every geographical position. Ferns, maidenhairs, air-plants, lichens, mosses, and orchideous plants indicate a milder and more humid atmosphere; perhaps this inexplicable and most undefined adaptation of the laws of vegetation is nowhere better exemplified than in the case of the clustering climbing rose, that in the plain is never seen to blow, running there luxuriously to stems and leaves, whilst on these heights its tendrils bow down with the weight of its lovely mignon boutons.

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* Excepting timber, for which see Chapter III., *Forests*.

† Gúgal, *Balsamodendron roxburghii*; Sálai, *Boswellia thurifera*.

"In the cold months the floral world reposes; little variety is then seen. Amongst its few gay flowers are those of the downy grislea, the sweetest of all being the *clematis gouriama*, whose odour hangs on every hill, where it is seen entwining its leafy tendrils from bush to tree in snowy wreaths. As the rains approach, the orchideous and polypodaceous tribes spring into life, and after they have set in the ravines become completely changed in character; numberless creepers shoot forth, and scitaminious plants and lilies throw out a rank and vigorous vegetation. Thus throughout the several changes of the seasons a completely new and altered character is given to vegetation, conferring the most pleasing variety to the aspect of these hills."

Uncultivated Produce.

District Selections.

Elichpu'r.

Dyes.

Palás—*Butea frondosa.*
Kusumb—*Carthamus tinctorius.**
Al—*Morinda citrifolia.**
Búbúl.
Kavít, woodapple—*Feronia elephantum.*

Medicines.

Múrsing, used in fevers.
Samalu, used as an embrocation—*Vitex negundo.*
Kotsowar, used in fevers and ague—*Epicarpus orientalis.*
Bel, used for bowel complaints—*Ægle marmelos.*
Rítha, used for taking out stains—*Sapindus emarginatus.*

Fibres.

Kúmbi—*Careya arborea.*
Yár.

The champaign country about Elichpúr is diversified with topes of mango and tamarind trees. On the hills the teak grows to a great height, and yields valuable timber. The *butea frondosa* is also abundant, on the branches of which lac is deposited. The *bassia latifolia* (mhowa tree) is common, and the spirits yielded by distillation from the flowers are very abundant. The nallas have their banks covered by the *elate sylvestris* (sindi), and the *euphorbia* strikes its root in the driest and stoniest situations. A species of *canthium* and the *vitex negundo* are seen in the beds of the mountain streams.

The grains and legumes cultivated near Elichpúr are very numerous.

Akola.

The principal natural products are dyes and gums.

The dyes are—

*1*st*—Al (*morinda citrifolia*), extracted from the root of a plant of that name, which, undisturbed, grows a large tree; the process of obtain-

* Cultivated, but inserted here to complete the list of dyes.

Uncultivated Produce.

District Selections.

ing it is: the roots being gathered are cut into pieces and dried, then crushed, boiled, and strained; by adding lime a yellow or red dye is obtained at pleasure, used for women's clothes.

*2nd—Kusumb, the petals of the kardi or oil-plant (*carthamus tinctorius*). The petals are crushed, and made into cakes; these are again broken and dried, put into a strain, and water added. It is allowed to drip until good dye drop; it is then mixed with kár (alkali), and allowed to strain; this is the red dye for pagris, dupatas, sáris, &c., &c.

*3rd—Indigo, produced only at Pátulda, obtained by allowing the leaves to decompose in water; it is made up into irregular pellets.

4th—Tesu, obtained from the flower of the palás tree (*butea frondosa*). The flowers are boiled in water and strained, and lime added; a red dye is obtained, used at Holi and weddings for besmearing clothes in wear.

5th—The kháki, or shikár dye, is obtained from

Bábúl (*Acacia arabica*),	bark	9	parts.
Mango (*Mangifera indica*),	„	3	„
Pípal (*Ficus religiosa*),	„	3	„
Kata (*Acacia catechu*),	„	1	„

The barks are crushed and placed in layers in a vessel, and sufficient water to cover all added; it is then boiled for seven or eight hours; half the original quantity of water is then again added, and the mixture allowed to simmer on a slow fire for one or two hours longer; it is then strained, and the *cuttah* in powder added while still hot; it is then boiled for an hour, and again strained, when it is ready for use.

6th—A red dye is obtained from the gum of the pípal tree; it is gathered, boiled, and strained; this is the native red ink.

Gums.

The most plentiful is the well-known gum arabic, which is picked off the bábúl tree (*acacia arabica*); the palás (*butea frondosa*) also grows freely, and yields the gum butea (dragon's blood).

Bulda'na.

The chief gums and those obtained in the largest quantities are the product of the bábúl, the khair, and the sádra, or sáj, tree. These are applied to a variety of purposes, one of which is admixture with painter's colours. The following trees also yield gum, but in an unimportant quantity:—the tembúrni, aula, dhámúri, mhowa, &c.

The well-known "bábúl rang" is produced by taking equal parts of the bark of the bábúl, the gular, the pípal, the mango, the mhowa, and the palás trees. The bark is boiled for twenty-four hours, then strained, after which to the resulting mixture are added the same quantity each of káth or catechu, lilum, and sweet oil. The cloth is dipped into this,

* See note to p. 53.

Uncultivated Produce.

District Selections.

and acquires the brownish red colour named as above, which, if care has been taken in preparing the dye, is of a very lasting description, and stands repeated washing.

Fibres.

Bar, or the fibre of the young sindí tree, is of great strength, and well adapted for making the rope used for working wells employed for irrigation.

Fruits of forest trees.

The fruit of the chár tree yields a seed called chironji, which is much used by confectioners.

The khirni tree, which is not very common in the district (there are some at Jánephal), is held in much estimation for its fruit. This tree is very common in Guzerát, in the Bombay Presidency.

The common country liquor, called mhowa, is distilled from the berry of the mhowa tree, which is very commonly found throughout the district. The fruit of the aula tree supplies a preserve much thought of.

The pípal tree yields lac, whence the country sealing-wax. The fruit of the temburni tree is also edible.

And last, not least, the tamarind tree contributes its well-known and much-used fruit for human consumption.

Wu'n.

All the usual forest produce is to be found in this district. The following are worth notice, viz., gum, lak, "chironji," "mhowa" berries, "bhiláwá" or marking-nut, "bel" fruit (a powerful astringent), "behera" (a dye), "alu," "tembura," &c., and honey of a very fine description.

The fibres most in use are those obtained from the "palás" tree, called "bákal," and from the stalks of sindí trees. Less used are those obtainable from the elephant grass, from a shrub called by the natives "kumbi," and from plantain trees. There are many dyes obtainable in the extensive forests of this district, such as "kusumb," &c., but the dye chiefly used is "ál," which is planted, and not found in a wild state. The same remarks applies to "san," or hemp, which is largely sown, and of which banjárás are great purchasers.

Ba'sim.

Dandu, khair, behera, bábúl.

The gums of the trees, as per margin, are brought into the market for sale. These gums are much used as medicine. Considerable quantities find their way into the market at Hingoli; but the demand and supply is hardly sufficient to place this among the exports of the district.

On these District Selections Mr. G. M. Strettell, Deputy Conser-

Uncultivated Produce.

vator of Forests, has been good enough to furnish the subjoined note:—

District Selections.

"Flowers, *tesu;* gum, *kumarkas.* From the root-bark a kind of rope is made. The flower yields a yellow dye, and the powder used at the Holi feast; also used as a poultice. Seeds used as a purgative in veterinary medicine. Bark used in dying blue, in tanning, and in medicine as an astringent.

Butea frondosa.

"This is the safflower. Besides yielding a dye, the flowers are used medicinally in diseases of the tonsils.

Carthamus tinctorius.

"The *root* of this tree is used, not in dyeing (as in general), but as a cathartic.

Morinda citrifolia.

"Bark used in tanning, and dyeing a reddish brown. The bark from the roots is much used in the manufacture of native spirits. The gum is used medicinally, and for the ordinary purposes to which gum arabic is put.

(Bábúl.) Acacia arabica.

"It is the gummy substance that exudes from the stem that is used in dyeing; it fixes.

Wood-apple.

"A *most* useful shrub. Branches used in the manufacture of baskets and wattle-work. Leaves used in colic; they are also officinal, and used in poultices.

Vitex negundo.

"The milky juice is applied to sandcracks in the feet and excoriations of the skin. It is applied in decoction as a lotion to the body in fevers; and the root bruised is applied to boils.*

Epicarpus orientalis.

"Hindús venerate this tree, and offer its leaves on the shrines of Siva. The pulp of the fruit, fresh or dried, is used in affections of the bowels; it is also used in lime-cement.

Ægle marmelos.

"This is the soapnut tree. Seeds used in washing wool and silk; they are also officinal, and given in cases of salivation in epilepsy, and as expectorant.—(*Dr. Stewart.*)

Sapindus detergens.

"To this list of medicines may be added the *Careya arborea.* The flowers are officinal, being given by the Hindús after childbirth.

"I was not aware that this tree yields a useful fibre. The milky juice is used in native medicines, both externally and internally. I believe it is sometimes used to assist in the oxidation of copper.

(Bar.) Ficus indica.

"I fancy it is an exceptional case when the *Coccus indica* attaches itself to the *Butea.* I have never seen a single instance in Berár.

* Ainslie's Materia Indica.

"The 'dhaura' is the *Grislea tomentosa.* Besides these there are numerous trees yielding dyes not exported to these plains, but which in other parts of India are brought into use. Uncultivated Produce. District Selections.

Gums.

"The khair is the *Acacia catechu.* The dhaura does not yield a gum that I am aware of, neither do any of my works of reference show it does. I am inclined to regard this a mistake. *Kumbi* is the *Careya arborea.* The *Kudul* is only useful for rope in damp weather. *Cuttah* is the extract of the *Acacia catechu* in a dry form. Chips of the inner wood are put into an earthen pot over the fire; they are then boiled, and the clean liquor is strained off. When of sufficient consistency, it is poured into clay moulds."

II.—Wild Animals and Birds.

Lieut.-Colonel McMaster, of the Madras Army, has kindly supplied a few Notes on the birds observed by him in the Gáwilgarh hills, whose presence there is new and interesting to ornithologists. He writes (May 1870)— Wild Animals and Birds.

"The following memoranda are from observations taken in April and May, a most unfavourable period, because during these months the grass and underwood are destroyed by fires, sometimes of considerable extent, which effectually drive most of the animals towards nearly inaccessible cliffs or deep gorges between the spurs of hills. However, the natural history of Chikalda is peculiarly valuable, as, in addition to many birds and beasts commonly found in the plains, some hitherto supposed to have been restricted to particular localities meet each other on the neutral ground of these hills. The names and numbers here given are taken from Jerdon's 'Birds and Mammals of India':—

"'No. 300, *Ochromela Nigrorufa*—The black and orange fly-catcher' has, I think, been seen by me among the cliffs a few miles west of the station. This is interesting, as Jerdon says that 'this remarkably plumaged fly-catcher, the coloration of which is quite unique, has hitherto only been found on the summit of the Neilgherries and highest mountains of Ceylon.'

"'No. 306, *Cyornis Tickelliæ*—Tickell's blue red-breast.' Jerdon says that this bird has only as yet been procured in Central India, and by Tickell. Mr. Blanford got one at Seoní, another near Chánda (Asiatic Society's Journal, 155). He seems to think the sexes are alike in plumage; on this point I agree with Mr. Blanford. The sex of the specimen shot at Chikalda was not fixed, but the two birds seen appeared to be a pair, and were alike in plumage.

"'No. 342, *Myiophonus Horsfieldii*—The Malabár whistling thrush.' Jerdon says that this fine thrush is found throughout all the forests of Southern and Western India, from near the top of the Neilgherries (6,000 feet) to almost the level of the sea * * * * ; but it is not found in any of the forests of the Eastern Gháts, nor in *Central* or

Wild Animals and Birds.

Northern India. It especially delights in mountain torrents; and if there is a waterfall it is sure to be found there. I got a pair of these very handsome birds, being first attracted by their fine clear notes, in a dry bed, which in the rains must become a torrent and waterfall, a short distance beyond James' point, about three miles west of Chikalda. Others will probably be seen. The birds at this season are wary, and difficult to watch.

"'No. 446, *Hypsipetes Ganeesa*—The ghát black bulbul.' Jerdon says that this species 'has only yet been procured by Colonel Sykes, who says that it inhabits the Western Gháts. It is most probably found on the Máhábleshwar Hills.' On the 5th May I got it near Chikalda. Its habits are exactly those of No. 445, *Hypsipetes Neilgherriensis*, the Neilgherry black bulbul (abundant near Ootacamand)—for it is a vivacious and quarrelsome bird, constantly on the move, and during its flight from one tree to another keeping up a lively warbling. The specimen obtained was, as in Jardine's illustration, more blackish-ashy than grey-brown, as described in Jerdon; space round and behind eye paler than rest of head; wing and tail same colour as body; bill orange; legs pale yellow; irides brownish. Blanford remarks that many of the Malabár birds extend northwards along the Western Gháts. Why should not some of them follow the course of these hills into Central India?*

Corvidæ.

"'No. 660, *Corvus Culminatus*—The Indian corby'—was the only crow observed above these gháts. *C. Splendens*, the familiar social pest of stations in the plains, does not seem to penetrate beyond the belt of low woodland at the foot of the hills. Both varieties abound at Bangalore, which is only 700 feet lower than Chikalda. *Culminatus* will probably not be found in any except the hill or well-wooded stations in Berár, while *Splendens* should abound everywhere except in round the base of the mountains. The first is the crow of the Neilgherries, replacing his grey cousin at Kulla, the posting-stage at the foot of the Kúnúr Ghát.†

"'Nos. 772, *Crocopus Phœnicopterus*; 773, *Crocopus Chlorigaster*, Bengal, and southern green pigeons.'

"Blanford says (Asiatic Society's Journal, No. 155) that birds shot at Nágpúr were perfectly intermediate between these two races, and agrees with Jerdon in considering that when the two differ so little as in the green pigeons, the rollers, and Kálij pheasants, they breed together freely. Green pigeons are now (April and May) breeding at Chikalda. The nest is apparently very carelessly constructed of a few dead twigs placed haphazard at the end of a branch, but

* Since writing this I have procured several of the Southern India and Malabár birds near Chikalda, among others "No. 473, *Oriolus Ceylonensis*, the southern black-headed oriole;" Blanford mentions that it has been found at Násik and Ahmadnagar.

† Since this was sent to press "*Corvus Splendens*" has been killed (2nd June) at Chikalda. It may come up here during the rains, or, as was probably the case in this instance, some stragglers have followed a camp.

from this cause it is exceedingly well concealed, as the bough selected always appears to be a bare one, on which the dry twigs do not attract attention. Both varieties of these pigeons, and their intermediate hybrids, will probably be found on these hills.

Wild Animals and Birds.

"'No. 813, *Gallus Sonneratii*—The grey jungle fowl.' It may not perhaps be generally known that this, the finest of the jungle fowls, is to be found as far north and east as *Chikalda*, having doubtless made its way from Malabár and Canara along the Western Gháts, and thence perhaps across the Berár valley from the Chándor and Ajanta ranges. Chikalda must be very nearly its north-east limit, for close to this it is replaced by *Gallus Ferrugineus*, the well-known red jungle fowl of Northern and Eastern India, and, with a very slight difference, of Burmah. Jerdon gives the following as the limits of the two races :—

"'Grey jungle fowl.—This handsome jungle fowl is found in Southern India only, extending on the east coast to a little north of the Godávari in Central India, to the Pachmari or Máhádeva hills north of Nágpúr, and on the west coast to the Ráj Pípla hills, where it meets the red jungle fowl. Its occurrence on the Pachmari hills is most probably its eastern extension from the Western Gháts and the Ráj Pípla hills, and it will probably be found along the Sátpura range.'

"'*Of Gallus Ferrugineus*, the red jungle fowl', he says: 'This well-known jungle fowl is found from the Himaláyás southwards, on the west of India, as far at all events as the range of Vindhia hills ; and, as I have been informed by Mr. W. Blanford since the above were penned, also south of the Narbada on the Ráj Pípla hills.' The two races are so close to each other that there may be a little confusion in Central India about them—*Gallus Sonneratii* is the bird of Chikalda."

The deer in Berár are—

(1) Sámbar (*Rusa Aristotelis*).
(2) Spotted deer (*Axis Maculatus*).
(3) Barking deer (*Cervulus Aureus*).

Of antelope we have—

(1) Common antelope (*Bezoartica*).
(2) Nílgai (*Portax Pictus*).
(3) Four-horned antelope (*Tetraceros Quadricornis*) and Elliot's variety.
(4) Chikara (*Gazella Bennettii*).

As with the birds just mentioned, some of the mammals hitherto said to be confined to peculiar localities are probably to be found among the Central India hills. The only illustration of this sort that can be now offered is with No. 129, *Herpestes Monticolus*, the long-tailed mungoos, which I obtained between the hill-fort of *Gáwilgarh* and Chikalda; but which Jerdon (*vide* page 135, *Mammals*,) only procured from the Eastern Gháts inland from Nellore, where it inhabits forests among the hills.

Wild Animals and Birds.

There are a few local theories regarding the following animals in Berár which appear to be incorrect:—

"No. 137, *Kuon Rutilans.*—Wild dog." Jerdon and Blyth agree in considering that there is only one race of wild dog in India and Malayana.

I think that the differences in size and length of hair observed by some sportsmen are merely caused by season, and by the brushwood the animals have to work through,—in fact, only the effects of hot or cold weather, deep well-shaded forest, or underwood full of thorns, burrs, or rough prickly grass.

"No. 220, *Rusa Aristotelis*—The sámbar." Some sportsmen assert that two species of sámbar are to be found in these hills, but as Jerdon and Blyth agree in considering that the sámbar or jerow of the Himaláyas and of Central and Southern India is identical with the deer found in Ceylon, Assam, Burmah, the Malayan peninsula, and some of the islands, it is difficult to believe that there are two varieties of this *Rusa* to be found here. It is however possible that *Rucervus Duvancellii* (No. 219), the swamp deer, or bárasinga of sportsmen, may have been confounded with the sámbar. The swamp deer is said by Jerdon to extend sparingly through the great forest tract of Central India, to be rare to the south of the Narbada, but to have been killed between that river and Nágpúr, not far from Seoní. It is tolerably abundant in the open forest-land between Mandla and Amarkantak, at the source of the Narbada. He gives as the Central Indian name of this deer *Goen* or *Goenjah* the male, *Gaoni* the female, and calls the sámbar the *Ma-ao* of the Gonds.

Europeans and natives are often in the habit of setting down any large female deer as a sámbar, and of disposing of a small red one as a jungle sheep. Nílgai have been pointed out to me as sámbar by a villager in the Dakhan.

Similar mistakes are often made in Burmah between the common sámbar and the brow-antlered *Rusa, Cervus Frontalis.*

Beside the muntjak (No. 223), *Cervulus Aureus*, rib-faced or barking deer, sportsmen speak of two small red antelope, which many of them term bakra or bekri. One of these they say has four and the other only two horns. It is more than probable that these animals are identical. Jerdon says that No. 227 (*Tetraceros Quadricornis*), the four-horned antelope, has rarely in the south of India more than a knob or corneous tip, which often falls off, leaving a black callous skin. He was at one time inclined to consider Mr. Elliot's species distinct from the northern animal, but in deference to Mr. Blyth's matured opinion he has united them.

Mr. Elliot's description of his antelope is at page 225, vol. x., of the Madras Journal. As the animal appears to lose its anterior or spurious horns as it goes south, there is every likelihood that this change commences just about this part of Central India. Whence I infer that

Wild Animals and Birds.

both varieties of the same species may be found together in these jungles, differing only in the number of horns.

The bison of Melghát is No. 238, *Gavœus* (*Bos*) *Gavrus*, the gaur. All the skulls of bison seen by me at Chikalda have the large semicylindric crests rising above the base of the horns, by which the gaur is plainly distinguishable from other wild cattle."

DISTRICT SELECTIONS.

Melgha't.

District Selections.

The jungles of Melghát offer the attraction of bison, sámbar, or rusa deer; muntjak, usually but incorrectly called jungle sheep; and, less numerously, tiger, panther,* and spotted deer. Peafowl abound, and in a few localities the jungle cock and spur fowl are to be found. In their season kulan and wild duck come in; two† species of the wild dog are also to be met with.

Fish.

The Tapti river and the pools of the larger streams yield several kinds of fish, the choicest being the *marral*. Alligators, too, are numerous, especially in the Tapti.

Akola.

Wild animals abounded when this district first came into British hands; large waste tracts covered with jungle gave them ample shelter. Now a single tiger may be occasionally heard of in the undulating tracts north and south, whither they venture under shelter of the hills and jungle. Leopards are very uncommon indeed, while panthers are comparatively plentiful in the rugged country along the hills; they live and hunt in families.

Hyenas and wolves are not uncommon, but they do not exist in sufficient number to cause uneasiness to the people. The former thin the village dogs, while the latter appropriate a stray sheep or kid. Jackals, foxes, and wild cats continue to be numerous. They are not disturbed excepting by the Párdhis (hunting tribe), for their sinews; they are tolerated by the agriculturists for the good they do in keeping down field rats and such-like vermin destructive to crops and grain, and in removing carrion.

Black bears are to be found in the coverts bordering the hills; during the rains (rutting season) they are said to grow bold, and to be met with in some numbers; while the crops are on the ground they are seldom to be seen, but during the hot weather they are to be found near the waterpools; these failing they make nightly excursions down to the gardens in the valley, and may be intercepted at early dawn returning to their lairs gorged with roots, nuts, and the day's supply of water.

The moist coolness of gardens of the betel and plantain attracts tigers during the hot weather. The gardeners are reluctant to inform

* Felis Pardus. † As to this see preceding page (60).—[EDITOR.]

Wild Animals and Birds.

District Selections.

against a tiger or panther who may have taken up his quarters in their plantations, for they have a superstition that a garden plot ceases to produce from the moment one of these animals is killed there.

Our stock of "ruminantia" is not to be slighted, considering the immense strides cultivation has made. We have the sámbar and the spotted deer, with three kinds of antelope—the common antelope, the chikára, and the nílgai.

Wild boar in herds are to be heard of everywhere in the district; formerly they used to be seen everywhere.

The snaring Párdhi commits great havoc among the antelopes and chikára. Provided with a trained bullock, which pretends to graze constantly without doing so, and a small blind (an earth-coloured rag stretched over four sticks), the Párdhi goes, seen round and round the animal or birds he intends to take, fixing his snares in a regular maze. The prepared sinews of animals and birds are the materials used. The snares are running nooses fixed on pegs, which are all connected. I have witnessed four antelopes thrown at once, and ten peafowl out of a dozen captured in a single setting.

In game birds there are the bustards (*Eupodotis*, or *Otis Edwardsii**) in great plenty.

Peafowl are to be found in plenty along the hills and where there are gardens. Florican† inhabit the *ramnas* (grass lands). The curlew, both black and white, is a very common bird. There are two varieties of partridges in great plenty—the black species is to be found in the ripe wheat fields; and there are several sorts of quails.

Ducks, of various kinds, and teal, are to be found in the Púrna, mostly to the westward, in large flocks.

The alligator is to be found in all the deeper pools of the Púrna and Káta Púrna rivers.

The rivers abound in fish. Mr. Nicholetts, Assistant Commissioner, says: " We have the '*hohoe*,' a species of carp; the '*marral*,' the best-eating fish in our rivers; he is shaped like the ballhead of England, and has the habits of the pike, is a smooth fish of a dark colour; the *com*, the *pupta*, the '*bám*,' a first-rate eating fish; the '*chilwa*,' the *sangara*, or dog-fish. The fish fit for table are the hohoe, marral, and bám. The first is well-known in India, is of a delicate flavour, but bony. The flesh of the marral is like that of the cod-fish, white, and very firm; the bám is more of the lamprey kind.

" The fishermen are very great adepts at netting. They drag with great precision; sometimes they meet with an active old stager, but by signals they indicate his course to each other, and will make a capture of a large fish that had passed four or five of them in a regular hunt."

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* This is the correct name. The bird is different from the English bustard.—(Note by Colonel McMaster.)

† *Sypheotides auritus, not* to be confused with the Bengal florican.—(Colonel McMaster.)

Wild Animals and Birds.

District Selections.

In respect to nets Mr. Nicholetts enumerates—

"*1st.* The large stationary net, to which the fish are driven down by a number of men getting in the water and advancing towards the net.

"*2nd.* The drag net used by men, enclosing gradually any pool where fishes are known to stop.

"*3rd.* A peculiar kind of large shrimping net, which is placed at the mouth of a rapid where there is little water; the mouth of the net is kept open by means of a small stick three feet long, which falls and lets it shut when the fish move them.

"*4th.* The cast net, similar to the English one.

"*5th.* The shrimping net, a kind of a bag-like net fixed to three sticks forming a triangle. The fishermen are principally *Bhois*.

"The marral is constantly shot during the heat of the day; they come to the surface and skim about for hours; a tree overhanging a pool is the best place to shoot from."

During freshes the fish flock up every nalla, and are easily captured. There has been a long discussion in official records condemning dams, as preventing fish from making their way up inland to spawn. River-fish in their streams or from some larger river become in a manner stupified during high floods, and come gasping towards the banks, where they are knocked on the head. The new water, or something it has absorbed, is conjectured to affect them in this way.

Elichpu'r.

Tigers and spotted deer near Sirúr; nílgai, antelope, gazelle, hyenas, wolves, jackals, foxes, monkeys, pigs, bustard, and peafowl are found in small quantities. Too much land is under cultivation to allow of much game. Snakes, particularly cobras, are abundant.

Bulda'na.

In the hills bears, tigers, panthers, hyenas, sámbar, nílgai, and hog are to be found, the last in great numbers; in the valley, hog, antelope, and about the banks of the Púrna, spotted deer and nílgai.

Of game birds there are in the plains the common and the black partridge, quail, duck, and teal. In the hills and on the banks of the Púrna peafowl are obtainable.

Wu'n.

Tigers and panthers are so numerous that they are destructive to human life, and it is dangerous to travel on foot at night through three-fourths of the district; the tigers have occasionally stopped the post. Within the last three years a panther in the Máhúr pargana, near the Painganga, has killed sixty-three human beings, and the most strenuous exertions to destroy him have failed. At the beginning of the year 1868 no less than five persons were killed by this panther in a fort-

Wild Animals and Birds.

District Selections.

night. Bison have been seen and shot in the Wái pargana of the Wún district. Sámbar, bhitál, and bears are found in the hills and ravines. Bears frequently attack and kill cutters of wood and herders of cattle. Nílgai are so numerous in the vicinity of hill ranges that they are very destructive to crops. Jungle hog are still more so.

Antelopes are scarce; they are seen only in the valley of the Wardha and on table-lands, where wheat and gram are sown. The ravine deer (chikára) and jungle sheep are met with, but the latter are not numerous. Hyenas, wolves, jackals, porcupines, foxes, and other smaller vermin are plentiful.

Small game, such as partridges of both kinds, hares, &c., are mostly found all over the district; and wherever there are tanks ducks and snipe are abundant in season.

CHAPTER VII.

CULTIVATED PRODUCE, MODE OF HUSBANDRY, &c.

Agriculture.

I.—General Remarks.

Agriculture.

General Remarks.

The Berár cultivator follows a primitive system of rotation of crops. He manures very little, but as much as he can; he is obliged to use so much of his dung for fuel that he has little to spare for his fields. Good culturable land is never inclosed for hay and pasture, though plenty of grass is cut and stacked from wide uncultivated tracts; and the working bullocks are well fed, partly on this hay, more generally on the jawári stalks, a little on cotton seed. Large droves of cattle, sheep, and goats graze on bare commons and barren wolds. From wells the cultivators irrigate patches of wheat, sugarcane, opium, and what we should call market-garden produce. Here and there they get water from small reservoirs and surface streams, especially under the hills, and to the southward.

But in the Berár valley, which contains the rich land, water is scarce, even for the drinking of man and beast; there is a dearth of grass and wood; hired labour is insufficient and dear. Capital in agricultural hands is scanty. The cultivators are slowly (though surely) emerging out of chronic debt. Agriculture is supported by the goodwill with which all the small money-lenders invest in it, because there are no other handy investments which pay so well as lending on bond to the farmers. Cultivation is obliged to support the peasant and his family to pay the State revenue, to return the capital invested, with not less than 18 per cent. interest to the Márwári,* and to furnish the court fees on litigation whenever the rustic sees a chance of evading his bond. But the petty cultivator keeps his hold of the land; no one

* Village usurer and pawnbroker.

can make so much out of it as he can; and he is much aided by the customs of *métairie* tenancy and joint-stock co-operative cultivation, which enable him to get cattle, labour, and even a little cash, on favourable terms. Agriculture. General Remarks.

On the whole the Berár cultivator is lazy and easy-going, starts late to his field and returns early. Neither hope of great profits nor fear of ruin will drive him to do the full day's work, which is extracted at such low wages from the English farm-labourer.

*II.—Division of Produce.**

The registered proprietor under Government sublets in various ways, the principal is by *batái*. Of this mode there are several modifications:— Division of Produce.

1*st*—Where he sublets for half the produce, he paying the Government rent, and the sub-holder incurring all expenses.

2*nd*—The same arrangement, but in addition the sub-renter contracts to pay a portion of the rent to the Government tenant—this never exceeds one-third.

3*rd*—Where the sub-renter pays his principal one-fourth the produce and half the Government rent.

4*th*—If the land is cultivated as a market garden the expense is greater, and so also is the produce; therefore the sub-renter will never agree to pay more than one-third the produce, or the Government tenant sublets at a higher profit; in that case he gets the sum of money agreed upon.

Or he takes one or more partners; they all pay shares of the rent and cultivate. Each pair of bullocks and one man are reckoned as one share; the man alone is a proportion of a share, and each bullock is also a proportion. The produce is divided into shares, and distributed according to each partner's right, as estimated by the labour provided by him.

A peculiar source of income consists in the possession of bullocks. A trader or man of property has a certain number of bullocks; he makes those over by pair or singly to field-owners, who gladly take and feed them, paying the owners a stipulated quantity of grain after each harvest. Deaths from natural causes are the risk of the owner; the hirer has to show that he gave the animal fair play, or forfeit its value.

A peculiar mode of having large quantities of land ploughed up, sown, prepared by *wakhar* or *daura*, is by *atari*. The owner intimates what he wants done, the locality where, and the time, and proposes an "atari." We will suppose ploughing to be the process required to be performed. In that case a large number of ploughs congregate, go into the field, and complete it; with the large number of hands the time required is very short. The atari is sometimes before they com-

* From the "Akola Gazetteer," by Mr. J. H. Burns.

Agriculture. Division of Produce.

mence, but the favourite time is after, and consists in a holiday feast provided by the owner of the field. Not only the men who work, but all their household, attend. The edibles must be wheat-flour (not jawári, the ordinary diet), rice, gúr, ghí, and dál. This process is quick but expensive, and is usually confined to temple servants, who have large holdings of rent-free land without any cultivating establishments.*

III.—*Mode of Husbandry.*†

Mode of Husbandry.

To clear new ground the husbandman cuts or burns down the trees on it, and digs up the roots. He then ploughs it up, whether deep or shallow, using two (never less) or more up to four pairs of bullocks for the maiden-ploughing, according to the kind of soil and the cost of his plough.

Nearly everywhere, but more especially in the deep soil in this district, the agriculturist has to contend with a strong-rooted persistent kind of coarse grass called *kund;* the roots shoot out and intertwine in a mass through which the plough cannot always be forced; here it has to be dug out sometimes to the depth of three feet, and then is not wholly eradicated; it must crop up after a few years, but a steadily maintained warfare eventually conquers it.

The ploughing need not be repeated in a well-prepared field for any number of years up to twenty, not in fact until the *kund* re-appears. Black soil of the first quality is ploughed every fifteen or twenty years, for the farmers say that more frequent ploughing exhausts it; but the lighter soils are turned up every third or fifth year; in such soils the ploughing has to be repeated frequently, say in three or four years for a well-prepared field, the ordinary grass weeds and scrubs being almost ineradicable in ground of that kind.

The maiden-ploughing completed, the field is in large loose clods; breaking them up is seldom attempted; harrowing is useless, and other modes are expensive; so it is allowed to remain in that state until after one or two falls of rain; it subsides a little then, and a plough is passed through a second time. This second ploughing is called the *dusárni.*

The field is now harrowed; the implement used is a *mogra,* a log one and a half cubits long and about twelve inches broad, thick, with two wooden spikes or teeth, drawn by one or two pairs of oxen, according to the soil; these teeth rend roots and tear through the earth, while the log levels it. The implement is completed with an upright handle and a thin pole fixed obliquely, met by a stick fixed in the contrary direction; the driver stands on the log to increase the weight.

After this the field is put under the *wakhar,* an implement very similar to the *mogra,* but smaller, and an iron bar with two arms corre-

* Compare a similar well-known custom in Canada.
† From the "Akola Gazetteer."

Agriculture. Mode of Husbandry.

sponding with the wooden spikes is secured to them by iron rings. This iron bar is provided with a steel edge, and cuts along the earth about nine inches below the surface, loosening it most effectually.

Women are now sent in to gather up the roots &c. that may happen to be on the surface of the field, which is now ready to receive the seed. Sowing of the autumn crops begins from the *akshatritiya*, or about the middle of May. For sowing, another log similar to the *mogra* and *wakhar*, but slightly ornamented with carving, is used; it has three holes through, one in the centre, and one at either end; each of these holes is furnished with a wooden tooth nine inches long, into which a hollow bamboo tube is fixed; the three tubes are connected at the top by a wooden funnel, into which the sower pours his seed. This *tifan* is drawn by two bullocks in sowing all seeds but wheat, which is put into the ground deeper than the rest, wherefore four bullocks are wanted.

In Bálághát the cotton is not sown by a *tifan*, but by another sort of drill called *dhúsa*. When hemp and pulses are sown in the same field with other produce the farmers tie the *dhúsa* sideways behind the *tifan*, and sow both at once.

When the plants have attained about six inches of growth the field has to be run over by the *daura*, which is a kind of double *wakhar*, two small ones in fact, so as just to work between the furrows, remove the weeds, and bank up the earth over the roots of the young plants.

Women are again sent in to clean.

This process is repeated (sometimes for four times) as often as the excessive fall of rain or strength of weeds and grass may render necessary.

The *san* (fibre) is the only produce sown broadcast. A bunch of thorns is drawn over the field to cover the seed, and no further attention is paid to it until it is matured, and is pulled up.

The *ámbádi* (fibre) is sown in furrows with jawári, cotton, túr, and other autumn crops.

For one acre—

A maiden-ploughing (three pair of bullocks) costs		7	13	3
A second ploughing	do.	5	14	0
A mogra (harrowing)	do.	1	3	0
A wakhar	do.	0	12	9
A tifan, three tubes	do.	1	4	9
A daura		1	4	0
A picking, about		1	0	0
Total......Rs.		19	3	9

As long as a field is sufficiently clear not to require ploughing it gets only a preliminary *wakharing* annually.

Agriculture.
Harvest.

IV.—Harvest.

The crop fully ripe, the process, excepting in regard to cotton, is in all cases the same. The plants are either pulled up or cut down and stored. Jawári and bájri ears are lopped, and separately stored, the jawári stalk (karbi) being the staple forage of the country.

The storing-ground is a piece of land set apart for threshing purposes. The threshing-floors are always circular, hard, and smooth, being well wetted and trodden, and then prepared with a mixture of cowdung and earth. In the centre an upright pole is fixed, usually in the opening of the season ornamented with a green bough and peacock's feather for good luck. Another pole with a hole in the middle is passed down this centre pole, and answers for a double yoke. From six to twelve bullocks are yoked on, and work round and round, treading out the corn from the ears or plants which are spread within the threshing circle. Ordinarily the Scripture prohibition against muzzling is observed, insomuch that the poor gather and wash the bullocks' dung to obtain corn, which they do in large quantities.

The kardi or oil seed (*carthamus tinctorius*), being protected by thorns, is beaten out with sticks.

The threshing completed, the season for the high winds in chosen for winnowing, which is done by standing on a high stool and simply pouring out slowly baskets of threshed corn.

The winnowing completed, the grain is stored in pits, or is w[illegible]le bins on stands round and high. The chaff is carried to pits. When the pits are filled it is heaped over and the top rounded off. All the upper surface is then coated with a mixture of clay and cowdung, which preserves it from the action of wind and weather until required for use.

The cotton pickings commence in November; a well-cared-for crop ought to yield three gatherings. When picked it is carried to the threshing-floor, and placed in regular oblong heaps. As soon as the heap is made up, the owner takes a quantity of ashes and drops them on the heap in lines along and across from corner to corner and up the sides, in order that he may know if it happens to be meddled with. Weighing it would give him the same information, and preserve his cotton clean, but the Kunbi believes in marks and signs, and he takes advantage of this faith in his neighbours.

The cotton-picker is not paid in cash; the rate is from one-twentieth to one-tenth, according to the market; the twentieth is the old rate. If the first picking is a twentieth share the second should be a tenth, the third is sometimes half, because one person can collect but a small quantity in a day at the late gathering. The Kunbis have a superstitious predilection in favour of getting their cotton picked by women.

As each person has completed her or his day's picking, she or he carries the load to the appointed place, where the owner is in waiting for them; as each bundle is received it is ranged, with the picker seated near, the Dhers and other outcastes apart from the others. The owner commences by asking for one of the loads, which is thrown be-

Agriculture.
Harvest.

fore him; he divides it into the stipulated number of shares, and tells the picker to choose one, who does so, and takes possession of it.

In cutting jawári a labourer's wages is one *pulsa* or bundle (sheaf) with the ears, to be chosen by himself. For cutting ears off the stalks two ordinary baskets for a man, and one for a woman, is the wage; each basket contains four *sers* (eight lb.) of grain, value four annas.

A wheat-cutter's wage is two sheafs, yielding about four lb., valued three annas.

A chana-picker (the plants are pulled up) gets, if a man, two *karaps* (heaps), and a woman one; a *karap* contains six lb., worth perhaps four annas.

The túr and mung pulse are threshed, while all other produce is trodden out as described.

Opium does not require a deep black loam, and is principally cultivated in the Bálághát, where the soil which suits it is plentiful. In Berár Páyanghát opium is only sown in those fields as have a white soil mixed with sand; such soil is called *akhar*. When the soil is ready it is divided into ridges of long beds, in which poppy is then thrown by hand. These beds are constantly watered, and when the plants grow up a little above ground the farmers pluck those that are too near together, and keep as many as they think proper. Cloudy sky and untimely showers of rain are greatly injurious to the poppy, which but for this risk would be more cultivated in Berár. As the plants grow bigger and bigger they are required to be thinned with constant weeding and irrigation. After so much trouble and care the plants begin to flower. The poppy-pod is as large as a lemon. When the pods are ripe they are lanced by an instrument made by uniting three needles like wires together; this instrument is called *súre*. On the next day the sap which oozes out of the wounds is gathered by means of an iron instrument. This sap is the opium. They leave the plant for three or four days, then again tap the pods, and gather opium as stated above. This process is continued for three or at the most, six times on each pod; afterwards, when the pod dries up, they open it and take out the poppy seeds.

*The Cultivation of Cotton.**

Cotton Cultivation.

Area under cotton cultivation.

The area under cotton cultivation in the Berárs is, according to the latest† returns, 1,420,139 acres, and taking the total cultivated area at 5,319,109 acres, twenty-six per cent. of the land is devoted to cotton.

The annexed Statement A. shows, by approximate estimate, the total area, the cultivated and arable uncultivated area, and the area under cotton cultivation in each district for the past two seasons.

* From a Memorandum by Mr. A. J. Dunlop, Assistant Commissioner.
† 1869.

Agriculture.

Cotton Cultivation.

Statement A, showing the Area under Cotton Cultivation in the Berárs during 1869-70 *as compared with* 1868-69.

Districts.	1868-69.	1869-70.	Increase.
Ámráoti	196,726	325,692	
Elichpúr	252,214	200,469	
Wún	107,845	124,543	
Total	556,785	650,704	93,919
Akola	436,722	414,266	
Buldána	211,029	291,762	
Básim	61,277	63,407	
Total	709,028	769,435	60,407
Grand Total	1,265,813	1,420,139	1,54,326

In the Púrna valley, the finest cotton tract in Berár, it is estimated that cotton monopolizes forty per cent. of the cultivated area; and when it is remembered that an area at least equivalent to that sown with cotton must be reserved each year for other produce, so as to admit of the rotation of crops, and that in the Púrna valley it is absolutely indispensable to preserve a small portion of the land for grazing-ground and timber nurseries, it will be seen how thoroughly the benefits of the cotton trade have been appreciated by the inhabitants of Berár.

The figures for the former years are given in the margin, and it will be observed that the latest returns show a considerable increase in the cultivation, which is doubtless to be accounted for by high prices and the satisfactory condition of the trade.

	Acres.
1864-65	1,196,300
1865-66	910,000
1866-67	1,238,966
1867-68	1,254,552

The annexed Statement B shows, amongst other details, the number of cultivated acres in Berár to each agricultural adult. These figures are far from exact, yet they do convey some idea of the proportion between cultivators and cultivation in Berár.

Until, then, the population is increased, it can hardly be expected that the cultivation will be much more extended; but it is confidently hoped that by degrees the natives will be led to take more care with their husbandry, and thereby ensure a larger out-turn from the soil. The present method of cultivation is rude and simple, and capable of much improvement. The land is prepared for the crop by running a *wakhar*, or light scraper, over the field, which penetrates two or three inches into the soil. Deep ploughing is very rare, and done only at long intervals. The ryot has a reason for this. He says, and perhaps truly, that were he to plough up his field the powerful sun would very soon burn out all the nourishment that is in the soil; and although, for the first few seasons he would certainly get better crops, the land would soon be exhausted, and eventually he would be a loser.

Method of cultivation.

Agriculture.
Cotton Cultivation.

Statement B, showing the Agricultural Capabilities of the Berárs.

Division.	Districts.	Area in square miles.	Area in Acres. Cultivated.	Area in Acres. Arable uncultivated.	Area in Acres. Forest or Waste.	Area in Acres. Total.	Proportion of cultivated to uncultivated arable land.	Percentage of total cultivation on area.	Population.* Agricultural.	Population.* Non-agricultural.	Population.* Total.	Adult males engaged in agriculture.	Average No. of cultivated acres to Each person.	Average No. of cultivated acres to Each agricultural adult male.	Average number of persons engaged in agriculture to every 10 acres of cultivated land.	Cotton cultivation.	Percentage of cotton cultivation on cultivated area.	Percentage of cotton cultivation on total area.
East Berár.	Amráoti	2,566	957,831	625,333	863,034	2,446,198	100 to 65	39	261,443	274,555	535,998	93,696	1·1	10·4	1·2	325,692	34	13
	Elichpúr ...	3,160	630,954	750,115	414,808	1,795,857	,, 119	39	175,018	40,618	215,636	54,328	2·1	11·1	2·77	200,469	33	11
	Wún...........	3,957	519,554	1,396,602	792,324	2,708,480	,, 268	19	215,820	127,606	343,426	66,576	1·2	7·1	4·15	124,543	21	4·6
West Berár.	Akola	2,697	1,380,882	152,190	193,001	1,726,073	,, 11	80	336,365	113,790	449,155	122,280	3	11·3	·88	414,266	30	24
	Buldána......	2,808	1,253,173	191,559	308,427	1,753,158	,, 15	71	214,258	155,827	400,08[illegible]	73,388	3	17·0	·58	291,702	23·29	16·6
	Básim.........	2,451	576,715	238,257	340,937	1,155,909	,, 41	49	152,781	122,983	275,764	42,214	[illegible]	13·6	·73	63,407	11	5·4
		17,639	6,319,109	3,354,055	2,912,531	11,585,595	,, 63	45	1,385,685	833,379	2,210,064	452,484	2·4	11·7	·85	†1,420,139	26	12

* According to Census of 1867.

† Return for 1869-70.

Agriculture.

Cotton Cultivation.

Measures are now under the consideration of Government by which it is hoped it will be possible to supply manure at cheap rates to the cultivators, and if this can be accomplished there can then be no fear of deep ploughing.

Cotton in Berár is treated exclusively as an autumn crop. The seed is sown as soon after the first fall of rain as possible, generally in the third or fourth week of June. This is done with the rough kind of drill plough already described. Ten lb. of seed are sufficient for an acre of land, but the natives, who like thick planting, use considerably more. The cotton being sown, the cultivator then turns his attention to his grain and other crops; and the young cotton plants have little care bestowed upon them till towards the end of July, when the weeds have cropped up to a good size. The *dauri*, a narrow-gauged *wakhar* drawn by bullocks, is then brought into use, and it has the double advantage of taking out the weeds effectually, and at the same time throwing up soft soil about the roots of the plants. Women follow the dauris to collect the weeds which it has uprooted, and to thin the plants when they are unusually thick.

The weeding operation is done twice, thrice, or four times during the monsoon, according to the resources of the Kunbi. It is estimated that the cost of preparing the land, sowing, and weeding it, is seven rupees per acre; but a Kunbi who has his own farm stock can probably do it for less. Picking and cleaning are a heavy expense to him.

Cost of cultivation.

The coolies who pick are paid in kind at the rate of one-tenth of what they gather in the first picking, and at the rate of one-sixth for the second picking, and one-third for the third picking, and at present prices this is equal to three rupees per acre. Cleaning the cotton, *i.e.*, separating the fibre from the seed by passing it through the charka, is either paid for in kind, or at five to seven annas for every *mand* (of 28 lb.) of seed cleaned. In either case the cost is equal to from two and a half to three rupees per acre. The total cost of producing cotton is then about thirteen rupees per acre, and at the present price of ninety rupees per boja* of 280 lb. (the price generally ranges from seventy-five to ninety-five rupees), and allowing three acres to a boja the return is thirty rupees per acre, which leaves a profit to the cultivator of eighteen rupees. Besides this he has the seed to feed his bullocks with, worth about three rupees, and the stems of the cotton plants, with which he roofs his house, builds a grain store, or makes a fence. There are two distinct varieties of the Asiatic plant indigenous in Berár, known as *banni* and *jari*. Banni, the earliest cotton, is cultivated principally in

Two varieties of cotton.

the light soil of the southern ghâts. When sown in the third week of June it flowers in the beginning of September, and yields its first crop early in November. The average yield per acre is about 320 lb. of kapás (cotton in the seed), which when cleaned gives twenty-six per cent., or eighty lb., of clean cotton. A good sample of banni is considered the best cotton in Berár; but as much of it is cultivated in thin poor soil,

The Banni.

jari is often preferred by merchants. Banni is the same plant as is

* Bale

Agriculture.

Cotton Cultivation.

grown in the Hinganghát country, the cotton of which is held in such high estimation in the home markets; and it is well known that good "Amráoti" cotton—the name by which banni is known in Bombay—is frequently passed as the produce of Hinganghát.

The Jari.

Jari is cultivated in the deep black soil of the Púrna valley. It is sown a fortnight later than banni, and takes somewhat longer to mature. The first picking is seldom commenced before the 15th of December. The average yield per acre of kapás is the same as banni, but the seeds are more thickly covered with fibre, and the proportion of cotton to seed is 36 to 100. For this reason the cultivators prefer jari. The staple is rougher than banni, but it is a strong, good, serviceable cotton, and is much liked by purchasers.

The two varieties mixed together.

The two varieties are mixed promiscuously at the time of cleaning, and again at the presses when being packed for export, and the whole crop of Berár goes forward to the home markets under the one name of "Amráoti" cotton.

Late experiments have shown that it is quite within the powers of the cultivator to increase the out-turn from his land. The importance of selection of seed on the pedigree system has been fully set forth, and to carry out this theory satisfactorily Government have established two farms for raising pedigree seed, and for various agricultural experiments.

Sugarcane.

The sugarcane is fully matured from January to April; it is sown between those months, and matures exactly in twelve months.

Pán or betel-leaf cultivation.

The pán is a creeper, and grows from cuttings. It lasts five or six years, beginning to yield after eighteen months. The leaves are pinched off with an instrument like the human nail fitted on the right thumb, and are closely packed, and conveyed to markets, where they are used to wrap up the favourite Indian quid.

The plant has to be supplied with new soil annually by heaping about the roots, and to be sheltered from the wind and the sun's rays by a strong live fence of the pángra (*erythrina indica*) and plaintain, and by trellis-work overhead.

*V.—Seasons.**

Seasons.

The agricultural year may be conveniently divided into three seasons:—

(1.) The hot season might include the months of February, March, April, and May—the threshing and rabi-harvest season.

(2.) June, July, August, and September—the rain and † kharíf-sowing season.

* By Mr. J. H. Burns.

† *Rabi*, spring harvest; *Kharíf*, autumn harvest.

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(3.) October, November, December, and January—the cold and kharíf-harvest and rabi-sowing season.

The natives have divided their year into twenty-seven divisions, called *nakshatras ;* they are of unequal duration, being of thirteen, fourteen, or fifteen days, and mark the moon's course through the ecliptic, as divided into that number of lunar mansions. These divisions do not fall in regular incidence with the months, but very strangely coincide with the English calendar.

The hot season, as I have ventured on dividing it, comprises the following nakshatras :—

Dhanishta	14 days.	A'swini	14 days.
Satatárka	14 ,,	Bharani	13 ,,
Púrwa bhádrapada	13 ,,	Kritika	14 ,,
Uttara bhádrapada	13 ,,	Rohini	14 ,,
Rewati	14 ,,	Mrug	5 ,,

The rainy season these :—

Mrug	9 days.	Magha	14 days.
A'radra	14 ,,	Púrvaphalguni	13 ,,
Punarwasu	14 ,,	Uttará days	14 ,,
Pushya	14 ,,	Hasta	14 ,,
A'slesha	14 ,,	Chitra	7 ,,

And the cold season these :-

Cháitr	6 days.	Múl	13 days.
Swáti	14 ,,	Púrva áshádha	13 ,,
Waishákha	13 ,,	Uttara áshádha	13 ,,
Anurádha	13 ,,	Shravana	13 ,,
Jeshtha	13 ,,		

The Hindús have other zodiacal signs, which I cannot comprehend or have explained to me. They are regularly cast in their calendars, and are accurate in their results to a surprising degree. I will give the names of the signs and some of the results, all I have been able to make out. The signs are seven in number—"*Mushak*" or "Rat," "Horse," "Peacock," "Elephant," "Frog," "Ass," and "Jackal."

These are called *wahan*, or that on which one rides. The nakshatras Mrug to Hasta are supposed alternately to be carried by these wahan. The complete number is nine, the "Rat" and "Elephant" repeating themselves. When the rain nakshatra comes in seated on the "Peacock," "Elephant," and "Frog," these animals being fond of water, plenty of rain is prognosticated (with surprising accuracy) during its continuance. The modes of calculation have not been explained to me.*

The kharíf sowings take place, each in its appointed nakshatra, from Mrug to A'slesha, beginning of June to middle of August.

The rabi sowing, in the same manner, from Uttara Nakshatra to Swáti, September to end of October.

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* This passage has been left as written to illustrate the state of local astrology. But the nine signs are evidently meant for the five planets, the sun, the moon—its ascending and descending nodes,—which are figured in the Indian heaven by animals something like those mentioned in the text.—[EDITOR.]

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The kharíf harvest begins in Hasta, and ends in Shrawan, Dhanishta, (October to February).

The rabi harvest commences in Satatáraka, and ends in A'swiní (March and April).

The threshing of all takes place from January to the end of the hot season, according to pleasure and leisure.

The few fruits the district produces are—

1*st*. Mango, ripe from May and June.
2*nd*. Plantains, ripe all the year through. The fibre is not extracted.
3*rd*. Guava, ripe from November to December.
4*th*. Limes, ripe from June to December.
5*th*. Woodapple (*koit*), ripe from November to April.
6*th*. Ber (*blunt-leaved zizyphus*).
7*th*. Custard apple.

A list of the principal kinds of agricultural produce in Berár is here added:

Country name.	English and Scientific (Botanical) name.	Month when sown.	Month when harvested.	Irrigated or not.
Jawári .... / Jondhola	Great millet. (B) Sorgum vulgare	July	December ...	Irrigated as forage; when it is sown end of May, and ready for the sickle end of July.
Bájri	Common millet. (B) Holcus spicatus	July	October	Not.
Kapás, Kápús......	Common cotton. (B) Gossipium indicum	June	January......	Do.
Túr	Pigeon-pea. (B) Cajanus indicus	June	January and February...	Do.
U'ríd, Urad.........	Small-fruited-kidney bean. (B) Phaseolus mungo ...	June	November...	Do.
Mung, Mug	Rayed kidney-bean. (B) Phaseolus mungo	June	November...	Do.
Dhán, Sál	Rice of various kinds. (B) Oryza sativa	June	December ...	Yes.
Bhuta, Makai.......	Common Indian corn. (B) Zea mays	June	September.	Do.
Rála..................	Millet. (B) Panicum pilosum	June	October......	Not.
Gánja	Wild liquorice. (B) Abrus precatorius	June	November...	Yes.
Níl	East Indian indigo. (B) Indigofera tincta	June	August	Do.
Tíl	Gingeley oil grain. (B) Sesamum indicum...........	August ...	January......	Not.
Geuhu, Gahu.......	Wheat. (B) Triticum æstivum	November.	February ...	Yes, in plots.
Chana .... / Harbhara	Common chick-pea .... / Common gram. (B) Cicer arietinum	October ...	February	Not.

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Country name.	English and Scientific (Botanical) name.	Month when sown.	Month when harvested.	Irrigated or not.
Jawas, or Alsi......	Common flax. (B) Linum usitatissimum............	October ...	February ...	Not.
Lákh	Common vetchling. (B) Lithyrus sativus	October ...	January......	Do.
Watána, Matar ...	Common pea. (B) Pisum sativum	October ...	January......	Do.
Masúr	Lentil. (B) Ervum lens.	October ...	January......	Do.
Lasún	Common garlic. (B) Allium sativum	November.	March	Yes.
Dhane, Dhaniya...	Common coriander. (B) Coriandrum sativum ...	June	January......	Do.
Pán	Betel leaf or sori. (B) Chavica betel..............	May	Matures in 12 months, and produces for a number of years up to 10.	Do.
Lálmirchi	Spanish pepper. (B) Capsicum annuum	June	January......	Do.
A'fu, A'fim	Opium. (B) Papaver somniferum	October ...	February and March	Do.
Rátálu, Sakar-kand	Sweet potato. (B) Convolvulus batatas	September.	February ...	Do.
Haldi, Halád	Long-rooted turmeric. (B) Curcuma longa	July.........	January......	Not.
Ajwán, Owá	Bishops-weed seed. (B) Ptychotis ajowan	June	November...	Do.
Bádli	A kind of common rice. (B) Oryza sativa...........	June	October......	Do.
Tamákhu, Tambáku..............	The dried leaf tobacco. (B) Nicotiana tabacum...	July.........	December ...	Do.
Rái	Indian mustard. (B) Sinapis ramosa	November.	February ...	Do.
Piáj, Kánda.........	Common onion. (B) Allium cepa	November.	March	Yes.
Ganna, U's	Common sugarcane. (B) Saccharum officinarum...	January or May	Matures after 12 months.	Do.
Tág, San............	Hemp. (B) Crotalaria juncea	June	October......	Not.
A'mbádi	Hemp. (B) Hibiscus cannabinus	June	November & December.	Do.
A'l	Red dye. (B) Morinda citrifolia	June	Mature after 3 years.	Do.

DISTRICT SELECTIONS.

Elichpu'r.*

The kharíf crop consists of bájri (*holcus spicatus*) in small quantity, *holcus saccharatus* (red jawári), *panicum sativum* (rála), *paspalum frumentaceum* (kodon); of legumes, *phaseolus aconitifolius* (mot), and several other species of *phaseoli*, the pods of which are eaten sometimes as potherbs.

The rabi crop comprehends—of grains, wheat (*triticum*) of several varieties; barley (*hordeum distichon*); of legumes, *pisum sativum* (pea), *cicer arietinum* (gram); besides *linum usitatissimum* and *crotalaria juncea*, flax-plants.

The various oil-plants are also cultivated. *Carthamus tinctorius* (kusamba), *verbena sativa;* on the hills *sesamum orientale* (tíl)—the two latter belong to the kharíf.

Cucurbitaceous plants are cultivated in the rains and cold season. The potato is small and watery, but the yam is excellent. Melons grow plentifully in the nallas in the hot weather; the various plants used as condiments are produced, and some edible roots, the chief of which is the carrot.

The greens are—*amaranthus*, various species; the *beta Bengalensis* (palunka), the *basella alba et rubra* (púi), the *trigonella fœnum græcum* (methí), *anethum sowa* (dill); of *portulaca* (kurfa) two or three species. The common people also use the leaves of several species of jungle plants as greens; and in seasons of dearth almost every vegetable that is not poisonous is eaten. The many grave diseases which are ever the sequel of famine owe, in all probability, much of their severity to the use of such unwholesome articles of diet.

Of the fruits, besides the mango and tamarind, there are oranges, often sweet and well-flavoured; grapes, always indifferent; plantains, pomegranates, guavas, mulberries, and others of less note.

Cotton is the great staple of the valley, and sugarcane is extensively cultivated in garden grounds.

Melgha't.

Thirteen different kinds of grain are produced in Melghát. Out of these the most valuable are the very finest wheat and rice grown in large quantities.

Of gram (chana) there is a large yield, besides eight descriptions of dál, masúr and úríd being the chief.

Potatoes are produced at Chikalda and the higher plateaus equal to any grown elsewhere. Attention is given also to oil-seeds. Cotton is grown, but the total yield is very small. Tobacco is grown for home consumption rather than exportation, but still a good deal of it is cultivated.

* From Dr. Riddell's description of Haidarábád Contingent Stations.

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The tea-plant thrives, and in one garden at Chikalda grows luxuriantly. Coffee, too, has been tried, but hitherto the result has been inadequate to the expense.

Horses are not bred in Melghát; ponies are used, but they are generally imported from Berár.

With such immense pasturage as the taluk affords, it is natural that great numbers of horned cattle should be kept. The trade in ghí (clarified butter), the produce of buffaloes' milk, is a very considerable one, largely benefiting the gaulís. Goats and a few sheep of kinds, imported from towards the Narbada, are to be found; and pigs in some number are to be seen about Korkú villages. Fowls also are reared in very considerable numbers.

Akola.

Agricultural and Cultivated Produce.

The wet weather or kharíf produce is—

1. Jawári (of which there are eighteen varieties).
2. Bájri (two kinds).
3. Cotton (two kinds).
4. Túr, úríd, and mung (three kinds of pulse).
5. Rice and kúlkar (a smaller kind of rice).
6. Indian corn (first kind).
7. Rála.
8. Gánja.
9. Ajwán.
10. Indigo.
11. Tíl (two kinds, and other kinds of small grain resembling grass-seed).

2. The cold weather, or rabi, produce—

1. Wheat (three kinds).
2. Chana (Bengal gram).
3. Jawas (flax), linseed.
4. Lákh (pulse).
5. Country Peas.
6. Masúr.
7. Tobacco (before the rains cease), transplanted from irrigated beds.
8. Mustard.

Some of these may be produced in market gardens by irrigation; but the common garden produce is—

1. Sugarcane (two kinds).
2. Indian corn (two kinds)
3. Ground-nuts.
4. Onions.
5. Garlic.
6. Coriander.
7. Pán (betel leaves).
8. Chillies.
9. Opium (*papaver somniferum*), garden poppy.
10. Sweet Potatoes.
11. Grapes (only at Jámbod).
12. Plantains.
13. Saffron, and numerous kinds of vegetables.

Fibres.

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The fibres are—1st, the "san tág" or "san," Indian hemp (*B. crotalaria juncea*); when ripe the plants are pulled up, tied into sheafs, and put out in an upright position to dry. The seed is then beaten out, and the plants conveyed to a pool of water or running stream, and allowed to steep for about three days. They are then taken out in small quantities, a sheaf at a time; each plant is broken near the root, and the fibre's full length drawn off and thrown across a temporary line to dry. It is then carefully washed to clear the fibre from the bark, and tied into hanks. There is no export trade of this material; the produce is barely sufficient for home consumption; it is worked up into ropes, twine, sackcloth, and gunny-bags for grain, &c. It is cultivated on the lighter soils and in the vicinity of streams and rivers, principally to the south of the Bálápúr taluk.

The "ámbádi tág" (*B. Hibiscus cannabinus*). This plant is cultivated in a mixed field, and is treated very similarly to the "san" plant when ripe; it requires about fifteen' days soaking to enable the fibrous bark to be removed with facility. The ámbádi fibre is considered superior to the san, being much finer, and individually stronger. It is not so suitable for ropes, because it stiffens when wetted; it is put to the same uses as the san, but is not so extensively cultivated. Seldom is a field devoted to ámbádi alone. The leaves are eaten as vegetable (sour greens).

The wák, palás root fibre (*B. butea frondosa*), used for coarse cordage, principally at the Pola feast. The roots are dug and detached, then bruised by striking with a peg on a block; this admits of the fibres being withdrawn. They are gathered and twisted by hand into coarse cordage, which lasts about two months with care.

Horses and Cattle.

Horses.

The horses in this district are so few in number, and so inferior in quality, that they hardly merit any notice. They belong to the breed known as *dakhani*. One or two with a jágirdar, and as many with a well-to-do deshmukh, and they are all told.*

The ponies are more numerous, and better of their kind; but so long as the males are left entire, and allowed to graze loose about the commons, there is little hope of regulating or improving our local breeds.

Cattle.

In the plain country of Berár oxen draw, beside the plough, all existing kinds of conveyances, and are also ridden astride; hence while horses have

* "Less than 100 years ago it was thought necessary to fortify Calcutta against "the horsemen of Berár, and the name of the Marátha ditch still preserves the memory "of the danger." Under this single flash from one of Macaulay's most brilliant passages, Berár is lit up for a moment as a country of Cossacks or Turkomans; whereas your true Berári sits best behind (or on) fast-trotting oxen, and the province can have supplied very few mosstroopers to the Bhonsla.

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been neglected; the breed of the Berár bullock has been fostered, and has become notorious all over the Dakhan for beauty, strength, activity, and endurance. Their characteristics are a broad prominent forehead, with horns usually short, far back, and pointed backwards; compact build, with long barrel, majestic carriage, and long stride. Their colours, too, have fancy names, and are usually choice. They used to be specially sought after for the Haidarábád Subsidiary Force and the Contingent bullock batteries.

As a rule, the pure Berár cow is an indifferent milch, as she rears a sturdy calf. The cause of this may be that the udder does not become enlarged by the milk being allowed to gather, for the calf draws it off continually.

Although there yet remain very fair specimens, yet the Berár stock has been largely intermixed with a smaller breed, principally, it appears, from above the gháts. Extensive crossing of the two kinds may be traced in the shape of head and set of horns now constantly seen. The smaller sort of bullock is cheap to feed, and very hardy. Possibly the rapid contraction of the common pasture lands, owing to the increase of cultivation, may be injuring the breed of cattle; but the practice of using irrigation to grow small patches of green karbi and other food for cattle is a first step in the right way towards immense improvement of our farming stock.

Gardeners now feed their cattle to a great extent with the leaves and tender branches of the pángra, a tree used for staking the high fences in pán and plantain gardens, which require to be sheltered from the wind and sun. The plant grows freely from cuttings, and on being pruned yields lateral sprouts and leaves in great abundance.

Bulda'na.

The district is rich in agricultural produce. The kharíf crops consist of—

Jawári.
Cotton.
Bájri.
Túr.
U'ríd.
Mung.
Til.
Sál, a bean (*Portulaca quadrifida*).
Hulga (*Dolichos biflorus*).
Rála.
Rice, of an inferior quality.
Makai, Indian corn.
Warayí (a grain bearing grass).
Tág, hemp.
A'mbádi.

The rabi crops of—

Wheat.
Harbara.
Watána.
Masúr.
Lákh.
Jawas.
Kardi.
Tobacco.

In a seasonable year, when there has been neither deficiency nor excess of rain, and neither blight nor worm have attacked the fields, there can be no sight more gladdening to the eye than the many-coloured sheet of cultivation which, almost without a break in it, covers the valley of the Púrna.

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In the Bálághát the crops are also very fine, especially wheat; but the cultivation is more patchy, and does not, therefore, present the peculiarly rich appearance which distinguishes the valley. The enormous wealth which the high price of cotton threw into Berár during the war in America, though partially frittered away by indulgence in extravagant weddings and other ceremonies, has nevertheless given a great start to agriculture, and been freely expended in reclaiming waste land. Situated as the district is in the neighbourhood of the great cotton market of Khámgaon, which is only a mile and a half beyond its north-eastern border—nearer to Bombay than any of its Berár neighbours, and having about twenty-five miles of railway with three stations in its northern taluk—markets for its agricultural produce are easily found, and it gets to them on favourable terms.

Horses.

At present the district cannot boast of its horses; the animals which by courtesy obtain that name are merely large tattús or galloways, and even those are uncommon, and mostly to be seen in the hands of the village Márwáris and the specially well-to-do people. Recently a Government stallion has been maintained, his services being gratuitously given to the owners of mares, in the hope of improving the breed of horses. The experiment seems to take with the people.

Ponies and small galloways are sufficiently numerous to meet the requirements of the population. The best are obtainable at U'tráj Peth, Mahár Bhaira, A'nvi, and Amrápúr, in the Chikli taluk.

Cattle.

The district is noted for the goodness of its cattle, which bear a better repute than those bred in the neighbouring Bombay provinces of Khandesh and Ahmadnagar. Bullocks, though small, are handsome, active and fast. The cows are also good. The buffaloes do not deserve special commendation. The abundant supply of sarki or cotton-seed, and karbi or the stalks of the jawári (of both of which cattle are remarkably fond), as also of oil-cake, has no doubt a great deal to do with the successful breeding of cattle in the district.

Mode of husbandry.

Fields intended for the kharíf crops must be ready for sowing by the end of May, so that advantage may be taken of the first regular monsoon fall of rain in June, immediately after which sowing should take place. The ryot commences preparation of his fields in January, and works at them throughout the hot weather. Surface ploughing must be done early, before the intense heat has caked the soil, for once caked it is, with the means available, almost impossible, and certainly damaging to cattle and ploughs, to break it up.

The seed sown, it germinates rapidly, and the young crops are weeded at intervals of a fortnight. Harvest operations commence in November, and are carried on till March. It is during this time that the want of labour makes itself felt. In order to save his food-crops the ryot lets his cotton stand unpicked, and it gets damaged by leaf and dust. If, on the other hand, he turns his attention to his cotton, and lets his other

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crops await their turn, he risks the whole, for an unseasonable heavy fall of rain will almost entirely destroy their value, besides which pigs, nílgai, antelope, and birds are all hard at work doing mischief. By Christmas the kharíf crops ought to have been yarded. Bullocks wearily walking round a post enact the part of flails or patent threshing-machines, while winnowing is managed by perching on a stool and throwing the trodden-out grain gradually by basketsful in such a manner as to obtain the effect of the wind on it as it falls from the basket, and thus get the chaff blown away, while the grain heaps itself at the foot of the stool. In the treading-out process straw gets so damaged as to be useless, and, with bhúsa, is used to feed the fires round which night-watchmen sit guarding the threshing-floors. The cleaned grain either goes to market at once or is stored away in pits, there not unfrequently to remain till it becomes perfectly unfit for human consumption, and generates noxious gases, which often prove fatal to persons incautiously exposing themselves to their influence when the pits are first opened.

Sugarcane.

Land intended for sugarcane is broken up, manured, and got ready in December. The cane is planted in January. It requires to be watered once every meek or ten days. It receives one weeding, by having a kolpa, or weeder, run through it by bullocks in its fifth month; thereafter it is hand-weeded as required, from time to time. It matures in twelve months, requiring to be carefully hedged in and watched in the mean time, to secure it from wild pigs, which are most destructive to it, wantonly slashing with their teeth and tusks far more stalks or stems than they can eat. When the crop is not sent to market for consumption in its raw state, the juice is expressed in rude wooden screw-presses, collected in earthen pots, and then boiled down in large iron vessels.

Poppy.

For the poppy, land is prepared in September, and sown in October. It requires to be watered once a week, and is twice weeded with the kolpa. In March the laborious operation of lancing each individual head, and collecting the opium which oozes from the puncture, is effected; after this has been done, and the poppy heads have dried, the seed they contain is collected.

Garden Produce.

Plantains, provided they are watered twice a month, may be planted at any season; they yield fruit when the plant is eighteen months old.

Guava trees are planted in June, and when six months old require water twice a month; at two years old the trees give a crop: the season for this fruit is in the months of November, December, and January.

Our gardens also yield the ordinary vegetables and chillies, yams and sweet potatoes, water-melons, &c.

Harvest seasons.

The kharíf crops are harvested in November, the rabi from the commencement of March, in which month new wheat generally makes its first appearance in the markets.

Implements of husbandry.

The implements used in husbandry are as follows :—

Ploughs, surface and subsoil.
Mogda, or sowing-machine.
Tifan, three-drill sowing-machine.
Dúsa, two do. do.

Kolpa, weed-cutter, and hand instruments, such as the sickle, crowbar, pickaxe, axe, &c.

Rotation of crops.

Taking a piece of newly broken up waste land, it would first be sown with either cotton or an oil-seed, then jawári, after which, if the land seems favourable, cotton would again be sown. This would be followed by one of the grains, wheat, bájri, or harbara, or an oil, and so on; the principle appearing to be that between each crop of cotton or jawári something else, such as an oil or a grain, must intervene. The land gets no rest until it clearly exhibits exhaustion, when it is permitted to lie fallow for a year or perhaps two, then again sown with cotton or jawári, being manured if manure is obtainable. Deep ploughing is not apparently practised, except with the object of eradicating weeds, by tearing up and exposing their roots; and the impression exists that to thoroughly loosen the soil to any depth is to invite a bad crop.

Dyes.

The red kusumb and the yellow turmeric are the best dyes; this latter is the only dye of that colour which the natives know how to treat by mixture with other colouring matter. The kardi plant, whose flower gives the kusumb dye, supplies also oil, and the cake or *khali* which is such capital food for cattle.

The only fibres cultivated are hemp and flax.

Wu'n.

Horses.

There is no good breed of horses. A few very fair specimens of brood mares are owned by patels and other well-to-do persons residing in the western part of the district. The colts at Nánad, in the Púsad taluk, reared by a leaseholder, are the best in these parts. Efforts are now being made to improve the breed, and one Government stallion has been bought, but sufficient time has not yet elapsed to judge the results. The Dakhan horse is notorious for its hardy constitution and endurance. In hilly tracts ponies are greatly used, and the Dakhani pony is truly a wonderful animal; half-starved and wholly neglected, he is loaded with pack-sacks heavy enough for a horse, and has besides to carry perhaps a stout native; with this crushing burthen he is made to get over, if a long journey, at least twenty-four miles daily, and has occasionally to make a stretch of thirty and forty miles.

Cattle.

Cattle are both bred and imported into the district. In parganas adjoining the Wardha the breed is much the same as that found to the east of that

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river. In the Kelápúr pargana, however, they attain a larger size, and while better adapted for the plough, the smaller breed are capital trotters, and are extensively used in drawing *rengís*. Some of these fast trotters will do their six miles an hour, and keep up that pace for twenty or thirty miles at a stretch. Prices of cattle have very much fallen—a pair which a year ago was considered cheap at two hundred rupees will scarcely fetch one hundred.

The depressed state of the cotton market has influenced the value of cattle. The buffaloes in the Máhúr pargana are famed for being the best in the Dakhan, but if taken away from their native hills they fall off rapidly, and are then no better than the usual breed. Dhangars keep flocks of sheep and goats, which are exported. The mutton obtainable on the tablelands is very excellent. Poultry are reared extensively, and those exhibited at the Akola Exhibition won a first-class prize.

The mode of husbandry adopted in this district does not differ from the primitive one prevalent in Berár. The implements used are the same, viz., the "*nágar*," or plough; the "*wakhar*," paring-plough; "*tifan*" of two sorts, used for sowing; the "*dauran*," or hoe-plough; and the "*kolpa*," also a hoe-plough of smaller size. These implements are so well known that it is superfluous to describe them. It, however, may be mentioned that in sowing "rabi" crops a different "tifan" is used, and called "mogna."

The crops raised in the district vary according to the nature of the soil. Wet cultivation is called "*bágáyat*." In the Wún taluk tanks and *anicuts* are utilized in the cultivation of a coarse rice. All over the district, more or less, well-water is used in rearing the usual garden-stuff, such as sage, chillies, and native vegetables of sorts, sugarcane, poppy, betel-leaf, plantain, turmeric, &c., &c. Compared to the total area the wet cultivation is indeed insignificant.

The dry crops are divided into the "kharíf" and "rabi." The sowing of the former class commences in the middle of June, and is harvested by the end of January. The sowing of rabi commences in the month of A'swin (October), and is winnowed generally by April, sometimes even earlier.

Cotton (banni), jawári, túr, múng, úríd, and rice are the kharíf crops; while wheat, gram, lákh, peas, linseed, masúr, and safflower come under rabi crops.

Cotton has for the past few years been very freely sown. In this district there are two of the indigenous kind, viz., the "banni" and "jari." The last-named, is, however, only sown in the Wún taluk, to the west of the Wardha. It is put down with the rabi crop, that is in September, and picked by April, and is considered far superior to the usual kharíf produce. Experiments with the exotic staple have been tried with varied success, and the sowing from pedigree seed seems to be a decided improvement, and offers a richer harvest; but some years must elapse before the cultivators take to it generally.

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Ba'sim.

Husbandry.

The depth of the wells,* and the cost and uncertainty of reaching water at all, or, if reached, that it will be fitted for drinking and agricultural purposes, prevents there being much irrigated land. It has been estimated that in the Básim taluk the proportions the crops bear the one to the other are as follows:—

	As.	
Kharíf..........................	9	in the rupee.
Rabi	7	

In the Púsad taluk the proportions are—

	As.	
Kharíf..........................	12	in the rupee.
Rabi	4	

Rice, a coarse kind, is grown in considerable quantities in this district, but it is never irrigated, and depends wholly on the rains. This crop is annually manured.

The staple crops are cotton and jawári, neither of which require much rain. The cotton in this district is all banni cotton. The people of this district plough their land, if good, not oftener than once in every seven years, because they say it does not require it more frequently, although they admit that ploughing it oftener would do it no harm.

The inferior soils require being ploughed every three years.

The country about Pír Mangrúl and Púsad in former days supplied horses to the Contingent cavalry and artillery before they took to mounting these two branches of the army on Arabs. This and other causes have deprived the district not only of its breed of horses, but of its former ample supply, there not being at the present moment one hundred full-sized horses in the district.

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* *Wells in Básim.*

Good repair..............	1,901	
Bad do.	881	
		2,782

Wells in Púsad.

Good repair..............	721	
Bad do.	255	
		976

Total Wells in the District..3,758

Statistics of Cultivation, &c.

Appendix.

STATISTICS OF CULTIVATION, PRODUCE, AND LABOUR IN THE PROVINCE OF BERA'R (1869-70).*

***Total Area of Land, in Acres,* 1869-70.**

	Cultivated.	Arable Uncultivated.	Unculturable, including land taken up by rivers, &c.	Total.	Surveyed and assessed.	Not surveyed or assessed.
East Berár	2,150,607	1,954,498	1,829,766	5,934,871	733,829	5,201,042
West Berár.........	3,210,768	582,007	842,363	4,635,138	3,427,609	1,207,529
Total	†5,361,375	2,536,505	2,672,129	10,570,009	4,161,438	6,408,571

† The total cultivated area here given does not agree with the area given in page 71. For this latter Table (compiled by the Cotton Department) the average was probably taken from an earlier Return. So also the estimate of Cotton cultivation is different, and the population is not given quite correctly in that Table.

Increase of Cultivation.

	In 1869-70.	Proportion of arable uncultivated to 100 acres cultivated.
	Acres.	Acres.
East Berár	115,853	90
West Berár...	242,164	18
Total......	358,017	47

***Extent of each description of Culturable Land bearing Assessment,* 1869-70.**

	Rice Land.	Irrigated Bágáyat Land.	Dry-Crop Land.	Total.
East Berár .... Acres.	7,565	12,948	4,084,592	4,105,105
West Berár .... ,,	26,141	50,712	3,715,922	3,792,775
Total......	33,706	63,660	7,800,564	7,897,880

* *N. B.*—None of these statistics are exact. Here, and throughout the book, figures can only be taken to indicate the general tendency, direction, and degree of economical movement throughout the Province.

Statistics of Cultivation, &c.

Crops Cultivated, in Acres, 1869-70.

	Jawári.	Bájri.	Rice.	Wheat.	Gram.	Sáwa.	Hulgi or Kulthi.	Túr.	Mut.	Til.	U'rid.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
East Berár..	751,607	4,428	11,044	177,413	45,621	9,953	6,981	55,096	588	35,887	5,764
West Berár.	1,061,086	112,845	33,749	301,025	166,772	863	2,501	41,796	10,255	98,680	11,252
Total....	1,812,693	117,273	44,793	478,438	212,393	10,816	9,482	91,892	16,843	134,507	17,016

	Linseed.	Hemp or Flax.	Kardi.	Tobacco.	Castor Oil.	Sugarcane.	Cotton.	Opium.	Other products.	Total.	Net Increase.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
East Berár..	40,507	2,573	2,571	15,115	1,597	815	639,998	...	342,949	2,150,607	115,853
West Berár.	20,887	6,405	54,621	17,169	1,008	7,132	769,432	247	487,043	3,210,768	242,164
Total....	61,394	8,978	57,192	32,284	2,605	7,947	1,40[illegible]430	247	829,992	5,361,375	358,017

Statistics of Produce and Labour.

Price of Produce at three different periods since the Assignment.

		Price of Produce per maund of 80 lbs.												Plough Bullocks, each.	Sheep, each.	Buffaloes, each.
		Jawári.	Gram.	Rice.	Wheat.	Linseed.	Bájri.	Cotton, cleaned.	Sugar.	Salt.	Grass, per 200 poolies.	Oil Seeds.	Tobacco.			
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
East Berár	1853-54.	0 12 0	0 14 6	2 1 0	1 4 0	1 1 6	......	8 4 4	15 13 0	3 3 6	0 5 9	1 10 0	4 9 0	28 14 0	0 13 6	23 10 8
	1859-60.	0 14 0	1 7 0	2 2 10	3 10 8	1 7 10	......	9 3 2	16 1 6	3 9 9	1 6 5	1 13 9	7 7 2	40 8 10	1 6 8	27 7 1
	1869-70.	2 0 0	4 0 0	6 6 10	3 14 0	2 11 8	......	24 10 9	18 0 10	5 7 4	1 6 2	4 2 4	20 7 1	66 1 9	3 0 0	48 5 4
West Berár	1853-54.	0 10 0	0 10 0	1 7 8	1 1 0	1 9 10	0 7 0	5 10 10	15 0 0	1 13 4	0 14 3	0 13 8	4 4 8	68 5 4	0 13 0	16 5 4
	1859-60.	0 13 0	1 11 11	2 5 1	1 6 11	1 9 9	0 9 0	10 7 9	8 0 0	2 1 7	1 4 8	1 2 0	5 15 0	33 9 4	1 2 4	21 4 0
	1869-70.	2 0 0	5 1 9	6 0 10	4 9 8	3 9 8	1 14 0	31 10 3	14 2 8	6 4 10	3 7 8	9 11 8	18 6 2	56 13 4	2 14 0	58 8 0

Average Price of Labour, 1869-70.

	Wages per day.		Hire per day.			
	Skilled.	Unskilled.	Carts.	Camels.	Donkeys per score.	Bullocks per pair.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
East Berár.............	0 15 4	0 3 10	1 3 10	0 11 6	7 1 4	0 11 0
West Berár.............	0 12 8	0 4 8	1 4 4	0 12 4	3 10 8	0 11 8

Agricultural Stock.

Agricultural Stock, 1869-70.

Districts.	Bullocks.	Bulls.	Cows.	Calves.	Buffaloes.	Horses.	Asses.	Sheep & Goats.	Camels			Total.
Akola	125,338	......	115,137	......	72,438	......	......	......	......	......	......	312,913
Proportion to 100 acres of cultivated Land	9	......	8	......	7	......	......	......	......	......	......	23
Buldána	131,523	39,396	79,197	53,729	70,639	......	......	......	......	......	......	374,484
Proportion to 100 acres of do.	10	3	6	4	3	......	......	......	......	......	......	29
Básim *	90,764	14,480	113,009	......	49,403	7,654	1,515	29,481	55	......	......	316,361
Proportion to 100 acres of do.	15	2	19	......	8	1	2	5	·009	......	......	54
Elichpúr	58,503	......	55,058	......	24,759	......	......	......	......	......	......	138,320
Proportion to 100 acres of do.	9	......	9	......	4	......	......	......	......	......	......	23
Amráoti	119,465	......	121,029	......	47,754	5,721	349	......	18	......	......	294,336
Proportion to 100 acres of do.	12	......	12	......	4	6	6	......	......	......	......	30
Wún*	81,254	......	113,048	......	30,637	......	......	......	......	......	......	224,939
Proportion to 100 acres of do.	15	......	21	......	6	......	......	......	......	......	......	43

* No accurate measurement of acreage.

CHAPTER VIII.

LAND TENURES.

SECTION I.—*By Cultivation Occupancy.*

Land Tenures.

By Cultivation Occupancy.

The land tenures of Berár have sprung, here as elsewhere, from its system of government, and especially of finance. The Mahomedan conquerors never distributed the land of the Dakhan into feuds, although they assigned certain portions on service tenure; they dealt directly with the cultivators, and drew from them a heavy land-tax. The supreme administration was despotic and greedy, but on the whole the king was a better landlord than any of his subjects would have been, and the ryots of Berár were far better off than the serfs or the villeins of mediæval Europe under their feudal masters. Successive governments seem to have been always, in Berár, strong enough to prevent the interception of this land-tax by middlemen. The patels and deshmukhs, who were employed to manage the collections in villages and parganas, never got beyond hereditary office, nor transmuted themselves into proprietors of the land. So when the English received charge of Berár in 1853 we found the village communities, with their staff of servants and their hereditary patel, cultivating the lands which from time immemorial have belonged to each township, upon no other tenure than that which usually permitted a man to keep possession of his fields so long as he paid to Government the customary rent. Some such general principle of reciprocal convenience must have always prevailed, land being still more plentiful than cultivators; but of course it has varied in many particulars according to social changes and the state of the country at different periods. If we can rely upon the information collected in 1820 by Mountstuart Elphinstone from the first revenue officers sent into Khandesh after its cession to the British Government, the credit of settling the land-tax upon a recognition of private property in the land belongs first to Malik Ambar. Akbar's minister fixed a standard assessment, but Akbar, it is said, held all land to belong to the State. Whereas Malik Ambar is stated to have confirmed his ryots in formal possession of specific fields; and it is even alleged that the joint ownership of its lands by a village community or township was first declared and acted upon by him. Malik Ambar's settlement was made over the greater part of Berár, and in the adjoining parganas of Khandesh. The Collector of Khandesh* reports (in June 1819) that *mirási* land is saleable at the pleasure of its owner only in that portion of the district which belonged to Malik Ambar's dominions. But the proprietor's titles granted by Malik Ambar cannot long have outlasted the wear and tear of the disorders which followed his death. We may suppose that where the tenants managed to keep land for any long time in one family they acquired a sort of property adverse to all except the Government; that where the land changed often by the diverse accidents of an unsettled age, in such cases occupancy never hardened into proprietary

* Report by Mountstuart Elphinstone (1820).

Land Tenures. By Cultivation Occupancy.

right. Good land would have been carefully preserved, bad land would be often thrown up; failure of crops or the exactions of farmers would sever many holdings; and all rights ceased with continuity of possession. When misgovernment became chronic, and the country was incessantly exposed to be wasted by famine, war, or fiscal extortion, the tenant's hold on any one piece of land would be more precarious and ephemeral. But perhaps it may be said that in theory the general basis and limit of property in the land was cultivating occupancy undisturbed, except by violence or injustice, so long as the traditional standing rates of assessment were paid upon the fields taken up. It is easy to see that various rights and proscriptions might, under favouring circumstances, arise out of this sort of holding. Several terms, as *mirási*, *mundkari*, &c., are known to distinguish the class of occupants in Berár whose possession of their land is or was long established and by descent, but their precise privileges have never been closely defined. The essence of these holdings seems to have been the privilege of paying a fixed sum without regard to cultivated area, and the right to trees. The property was also admitted usually to be heritable and transferable. Then certain advantageous tenures were created by expedients used to revive cultivation in deserted tracts; long leases were given at a rent mounting upwards very gradually year by year, or a whole ruined village was made over by what is called *pálampat*, which fixes the rental of the entire estate without taking account of the spread of cultivation.

These, however, are now special instances. Under the Maráthas and the Nizám the mass of cultivators held their fields on a yearly lease, which was made out for them by the patel at the beginning of each season; the land was acknowledged to belong to the State, and as a general rule no absolute right to hold any particular field, except by yearly permission of the officials, was urged or allowed. A man could not always give up or transfer his holding without official authorization. From the time when Berár fell under two masters—the Nizám and the Maráthas,—all durable rights, say the Berár people, were gradually broken down. Where the Maráthas had established themselves solidly and incontestably, they consulted the interests of their revenue in their treatment of the rent-payers, but upon the debatable lands they had no reason to be considerate. Two necessitous governments, rendered hungry and unsparing by long wars, competed with each other for the land-tax; and when, in 1803, one ruler was driven out, there ensued the usual evils which follow the cessation of protracted hostilities. The country was exhausted and the population scanty. That very year came a severe famine, remembered fifty years afterwards when we took charge of the province; and the revenue collections were made over to farmers-general, who advanced the supplies of cash that could not at once be extracted from the soil. Yearly leases and unscrupulous rack-renting came more into fashion than ever; a man who had carefully farmed and prepared his fields saw them sold to the highest bidder;* whole taluks and parganas were let and sublet to speculators for sums far above the ancient standard assessment. Under these fiscal conditions the exaction of revenue must have wrung nearly all value out of property in land. The mirásdar suffered heavily; he was rated at higher rents than the tenants-

* Report of 1854, North Berár.

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at-will, apparently because more could be got out of him; he would cling to his ancestral field even at a dead loss, whereas the leaseholder would throw up if he were left no profits. In bad seasons the mirásdar broke down under this unequal burden, or he took advances from the revenue farmer, and only got out of debt by giving up his independent holding, just as the Egyptians "sold every man his field" to Pharaoh because the famine prevailed over them. At present the term *mirási* is not commonly used in Berár, and most of the cultivators seem even to have forgotten its meaning. In the western parganas of Berár the final extinction of mirásdars is dated by oral tradition from a period popularly known as *Mohkam Singh ki gardi.** This Mohkam was a rapacious scoundrel of a talukdár, who has left his mark on the land, for several villages have not yet recovered from his treatment of them in 1810-11.

During the ministry of Rája Chandu Lál (1820—1840) the land revenue of certain tracts was regularly put to auction at Haidarábád for the highest bid. It is related of that famous minister that he did not even respect these auction sales, as it was usual to do, but disposed of the same contracts simultaneously to several different buyers. Then came the opportunity of the pargana officers: he who secured them on his side kept the farm; or sometimes these officers solved the complication equitably by putting all purchasers on a kind of roster, whereby each got his turn at the collections. While this roster was known to be full, even Rája Chandu Lál could not persuade a fresh set of contractors to deal with him.†

The least recent holdings which now exist are said to be of lands attached to towns, which were better protected and more able to keep their own than the open villages.

Yet the cultivating communities in a large township have still preserved distinctions of family or tribe corresponding with internal divisions of the land, which indicate its previous history. These distinctions may date from the original settlement of the village, or from its latest revival, or from some period of usurpation or revolution which brought in foreigners. The leading families still represent *dimats* and *khels*—bodies which may be separate as branches of the same family stock, or as of different caste and race. They claim certain ancestral privileges and rights; they furnish the hereditary patel to their subdivision; and the land is occasionally still marked off in shares cultivated exclusively by the members of each khel. Some of these headmen have been known formerly to contract with the tax-collectors for the revenue due from the land of their khel, and here they must have touched nearly the status of small zamindars or pattidars in Upper India.

The following extracts from the reports of the officers who held charge of Berár when it was first made over in 1853 will show the state of things that we found existing. Mr. Bullock, describing North Berár, writes‡ that:—

* *Gardi*, trouble, calamity, infliction.
† Statements of pargana officers in Berár.
‡ Para. 23 of Resident's Report for 1853-54.

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"There are no large classes of proprietors, and the tenure by which land is held is very vague; but he has no doubt that a proprietary right might be established in numerous instances, though it does not seem to be asserted or recognised (except in the case of digging wells), nor does any class claim exclusive privileges; all appear to hold their fields as tenants-at-will. Neither are there any village communities in the sense in which the term is understood in the North-Western Provinces; and where no such communities exist he is of opinion that the attempt to establish a system of joint and several responsibility, or to create a mutual interest in property amongst parties not naturally allied to each other, would neither be successful nor desirable."

Major Johnston, reporting on South Berár in 1854, says, however—

"In these districts there are three descriptions of cultivators—First, the *mundkari* or resident cultivator, who has acquired prescriptive rights to certain fields and orchards, which have been held for ages by the family, and descend from father to son in hereditary succession—rights of which he cannot be deprived so long as he pays the usual rent, unless by the laws of the country from some act of his own amounting to forfeiture. Secondly, *khush-bash*, or persons residing in villages at will, Bráhmans, Musalmáns, and other castes not cultivators who rent land, entering into agreement to renew the lease annually, and bring it under cultivation, by employing other persons for that purpose, obtaining their lands, which are chiefly waste, or such as have been deserted by the ryots, at easy terms. Thirdly, *walandwár* or *pyakari:* persons living in one village who cultivate lands of another from year to year, having only a contingent interest expiring with the harvest. The share of a pyakari is higher than that of a resident ryot, the extra advantage being conceded to him to compensate for bringing his cattle and labour from the village of which he is resident, and of which perhaps he is a mundkari. The mundkari and resident ryots have the choice of land in their own villages, selecting those nearest to the village, unless other fields exist whose fertility will repay them for going to a greater distance. Under the Hindú government and up to the year 1818 walandwár and mundkari it would appear had the right to dispose of their lands by gift, by sale, or by transfer. In 1818 an order from the Máhárája Chandu Lál, the late minister, did away with the prescribed right, making it necessary under certain pains and penalties, that the previous sanction of the government should be obtained for the so-doing.* There are no *mirásdárs;* the term cannot be well applied to mundkaris or resident ryots, or to walandwárs, whose right to possession exists only so long as they continue to pay the usual rates of assessment on their lands. The distinctive mark of property, viz., the power of alienation, does not exist."

Major Johnston probably represents very correctly the theory or mundkari tenure. But he goes on to observe on the "little faith" which has been kept by the former government in its revenue system. And all my own inquiries, not only into former practice within Berár, but into actual practice now going on beyond our borders, confirms my belief that the talukdars and revenue farmers cared nothing for prescriptive claims to hold at fixed rates.

"The village communities," writes Captain Campbell in his report for 1855-56, "are indeed changed from what they originally were, but they still

* Rája Chandu Lál's object was of course to exact heavy fines on each transfer.

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exist, and proprietary rights are everywhere recognised; and claims are now asserted to what few cared to claim during the later years of the Native government, when proprietary rights were often disregarded, were far from secure, and the possession of wealth often brought loss with it. That proprietary right exists and is recognised is shown by the right of digging, or granting permission to dig, wells, and planting trees. The ancestors of the proprietors it was who built the *garhi* or small mud-walled fort round which the huts of the villagers cluster, and by which they were protected. None but proprietors are now allowed to reside within the walls, and the proof of ownership of a house within them is in disputed cases an admission of proprietary rights. In many villages the lands and *ásámis* have been divided among the proprietors."

Mr. Bushby's* conclusions as to the tenure of land which originally prevailed in this province are given in the quotations here subjoined:—

"A system similar to what obtained in the North-West Provinces appears to have been maintained in all its integrity until the decline of the Delhi power, and indeed in many places until the district now included in North Berár was taken from the Nágpúr Rája and made over to the Nizám.

"In the smaller villages, owing to the extinction of other branches of the family, there is often only one proprietor; in others, and particularly in kasba towns or large villages, the land has been much subdivided. There the divisions of dimats are found, which would appear to correspond with the *thoks* of the North-West, and these again are subdivided into khels or *pattis*. In some villages the whole land is common to the different khels, and no doubt in former days all the proprietors shared equally the profits and losses. In others the land has been regularly parcelled out, and the ásámis shared with it, the members of each khel sharing the profits of it which of late years amounted to little more than the *haks* (customary dues)."

The report next gives in detail the history of a village in which the Marátha rulers had for many years fixed the assessments of each internal division of the lands with the several branches of the original family that had settled in this township. These headmen of each *khel* or *dimat* agreed with the Marátha officer for the rents to be paid upon the lands claimed by each khel. But when the country was transferred to the Nizám, his talukdár farmed the whole estate to a stranger, who rack-rented it for seventeen years, breaking down all the twenty-two original headmen into mere cultivators, and collecting direct from each holding. At last the talukdár took to squeezing his farmer, probably treating him as a full sponge, and wrung him dry in one season by raising the demand from Rs. 17,000 to Rs. 25,000. The farmer collapsed, and the village was afterwards given year by year to the highest bidder. Of course when the estate came into our hands no actual proprietary rights existed at all; and Mr. Bushby laments in this as in other instances the ruin of the "old proprietors." At that time the intention of the Government was to settle the land on the North-Western system, with the village headmen as proprietors, or at any rate with the pattidars for parcels of land upon which they managed revenue collections; enforcing joint responsibility of the whole body thus settled with. The settlements

* Resident at Haidarábád 1853-56.

for 1853-54 in South Berár were actually made mauzewár, that is (says the Deputy Commissioner) "leases were given to, and agreements taken "from, the headmen of each village *on the express understanding* that the "sums stipulated in the lease were to be distributed according to value "of the several holdings."* But it seems doubtful whether North-Western traditions had not something misled Mr. Edmonstone (then Secretary to the Foreign Department) and the Resident when they inferred from the position of these headmen that they had been *original proprietors*. There seems good evidence in favour of the theory that they were never more than the recognized agents for the other cultivators, and the natural managers of accounts with Government for the whole township; that they had no pretensions whatever to the superior rights over other cultivators within their headships upon the lands for which they engaged with the Government. However, the exact sense in which Mr. Bushby uses the words "village proprietor" is not always clear; he may mean only the proprietor of land within the village. These headmen certainly held land; they possessed also the hereditary right, as patels, to collect the rents and deduct their own customary dues. The two kinds of right were, however, in no way connected, nor did one arise from the other; † there is abundant proof that men owned the land they cultivated, but no proof at all of superior ownership in land cultivated by others.

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The period‡ during which this province was governed solely by the Nizám, from the departure of the Maráthas to the entry of the British, was an era of severe maladministration. Nevertheless in reviewing this unfortunate interval we must not forget that our own revenue management of adjacent districts about the same time was exceedingly bad. The following extracts from a speech made by the Honourable J. D. Inverarity at the Bombay Council in 1864 describes a state of things in the British Dakhan which leaves us very little moral elevation from which to lecture the Nizám:—

> "Up to 1834-35 cultivation and revenue had been gradually decreasing, and the onerous assessment had the effect of driving our cultivation to private estates, or to the neighbouring countries of the Nizám or the Rája of Sattára. 'But,' says the Revenue Commissioner, 'the pecuniary loss, heavy as it is, which Government sustains from such a system is not its worst consequence. Its demoralising effect, always observable, has exhibited itself in a very extensive form in the Dakhan. It has spread with a force that has carried its poison not only into every district, but to almost every village, as well as to almost every family having any connection with the fiscal affairs of the country.' The large and constant remissions, for which over-assessment afforded a just plea, were perverted to the base ends of fraud, oppression, and injustice. Heavy and accumulating arrears paralysed agricultural industry. The cultivators' cattle—the last support of the indi-

* Report for South Berár, 1854.

† See below, p. 100, the Resident's remarks on the "extravagant pretensions" of patels.

‡ 1804—1853.

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gent—were mercilessly sold; and to extort rents the persons of the unhappy defaulters, who were already reduced to beggary, were sometimes barbarously tortured."

And Mr. C. A. Elliott's Settlement Report for Hoshangábád shows that the Narbada districts fared no better under the earliest race of financing politicals. The truth is that our police was strong, our accounts well kept, and our chief officers incorruptible, whereby we staved off the natural consequences of a system which brought our less methodical neighbour to the verge of ruin.

The English Government has now (1869) placed the tenure of land in Berár on a stable foundation. After some hesitation (for a settlement on the North-West Provinces model was first actually ordered) the Bombay system of Survey and Settlement according to fields has been adopted. The whole country is being surveyed, marked off into plots, and assessed at rates which hold good for thirty years. Subject to certain restrictions, the occupant is absolute proprietor of his holdings; may sell, let, or mortgage it, or any part of it; cultivate it or leave it waste, so long as he pays its assessment, which is fixed for the term of the settlement (usually thirty years), and may then be revised only on general principles; that is, the assessment of an entire district or village may be raised or lowered as may seem expedient, but the impost may not be altered to the detriment of any occupant on account of his own improvements.

Of the restrictions on this principle, some are intended to guard the rights of Government, and to check the tendency to excessive sub-division of land—the chief defect of a peasant proprietary system,—and the rest to protect the interests of persons other than the occupant who may have an interest in the holding. First, if an occupant wishes to do anything which will destroy the value of his land, as to quarry in it, he must apply for permission to do so, and pay a fine to compensate Government for the prospective loss of assessment. Secondly, not less than the entire assessment of each field is to be levied. If, consequently, one share of a field is resigned, and the other sharers will not take it up themselves, nor get some one else to do so, the whole field must be resigned. Thirdly, a shared field once resigned must be taken up again as a whole, and no further subdivision of shares, after the settlement is once made, is permitted.*

An occupant may always resign his holding (or any portion of it, being an entire field or distinct share in one) by simply giving a written notice of his intention before a certain date, which frees him of all liabilities from the current year. When the registered holder alienates his estate, he does it by surrender and admittance, like an English copy-holder. Indeed the Berár occupancy tenure has many features resembling the copyhold estate in the reservations of manorial rights.

* Part of this brief abstract of the Bombay system of settlement is taken from the *Indian Economist*.

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By Cultivation Occupancy.

Thus in fifteen years the Berár cultivator has passed from all the evils of rack-renting, personal insecurity, and uncertain ownership of land, to a safe property and a fixed assessment. Yet we should remember that this contrast between the two administrations, which cannot now fail to strike the generation which remembers the Assignment of 1853, would not have much impressed the foregoing generation if the country had been transferred thirty years earlier. The Berár cultivator is lucky in that he came under British management at a time when our Government had sown its wild oats, and reaped the fruits thereof; when we had drained the slough of fiscal blunders and blind carelessness in which our Collectors had been floundering, and had placed them on the firm and fertile ground of method and moderation. It would be dangerous to assert that the agriculturist under the rigid, irresistible, unconscious maladministration of the early English school was even so well off as under the conscious haphazard misrule of the Native government, which was kept elastic by the possibility of evasion or revolt. This rigid irresistibility is probably the prime cause of our mismanaging (as we constantly do) the land revenue of a new province during the first years of our administration. Even in 1853, when the Nizám's talukdárs had in North Berár made over to us a squeezed orange, we began by attempting to collect the extraordinary rates to which the land revenue demand had been run up by our predecessors, whence it may be guessed that the agriculturists did not at once discover the blessings of British rule.

On the other hand there are some reasons why cession to the British should have been more popular in Berár than it usually is found at first to be. Peaceful cultivating communities, living at a dead level of humble equality under strong tax-collectors, got none of those compensations which indemnified the Rajpút clansmen of Oude for chronic anarchy and complete public insecurity. Rough independence, the ups and downs of a stirring life, a skirmish over each revenue instalment, faction fights for land affording a good working title to the survivor—all these consolations were unknown to the Berár Kunbi, nor would they have been to his taste had they been within his power. He had as much land as he wanted without quarrelling with any one; all that he desired was secure possession of the fruits of his labour, and a certain State demand. The classes which lost by the assignment of Berár to British administrators were those who had hitherto made their profit out of native administration—the talukdárs, the farmers of any kind of revenue, and the hereditary pargana officials.

The existing occupancy tenures of Berár may be thus classified. Land is held—

(1) By proprietors who manage each his own plot in his own family.

(2) By proprietors working together on the joint-stock or co-operative system.

(3) By the *Métairie*—halving the gross produce.

(4) By the *Métairie*—halving the net produce.

(5) By money rents.

(6) By proprietors employing hired labour.

Land Tenures.

By Cultivation Occupancy.

Land is now very commonly held on the joint-stock principle (2). Certain persons agree to contribute shares of cultivating expenses, and to divide the profits in proportion to those shares, that proportion being usually determined by the number of plough-cattle employed by each partner. These shareholders have coördinate proprietary rights in the land. If you admit a partner without stipulation as to term, you cannot turn him out when you wish to get rid of him, although you can dissolve the partnership by division of shares.

It is not always easy to distinguish proprietary shareholders from sub-tenants, but the partner is he who has put in a share of capital and stock on loan from the proprietor, and after accounting for all advances receives a stipulated share of the net profit and of cultivation. If the sub-tenant has subscribed any capital, that transaction is adjusted separately.

The *batái* sub-tenure (métairie) was formerly, and is still, very common in Berár. These are the ordinary terms of the batái contract:—The registered occupant of the land pays the assessment on it, but makes it over entirely to the métayer, and receives as rent half the crop after it has been cleaned and made ready for market. The proportion of half is invariable, but the métayer sometimes deducts his seed before dividing the grain. He (the sub-tenant) finds seed, labour, oxen, and all cultivating expenses. The period of lease is usually fixed, but it depends on the state of the land. If it is bad, the period may be long; but no term of métairie holding gives any right of occupancy.

Métairies are going out of fashion. As the country gets richer the prosperous cultivator will not agree to pay a rent of half the produce, and demands admission to partnership. Money-rents are also coming into usage slowly—mainly, I think, because the land now occasionally falls into the hands of classes who do not cultivate, and who are thus obliged to let to others. The money-lenders can now sell up a cultivator living on his field, and give a lease for it; formerly they could hardly have found a tenant.

Many persons now hold substantial estates, particularly in the Berár valley. These are usually village or pargana officials, who have had good opportunities of getting hold of the best fields. Several could be named who are registered occupants of 300 and 400 acres, and a few have larger holdings rated at Rs. 1,000 or upwards of land revenue. It may be affirmed, however, that in almost all those instances the land is really possessed by a family of shareholding kinsmen, who assist in the management and divide the profits—not, as in England, by a single proprietor. These large landowners farm most of their fields by hired labour, providing seed and plough-cattle, though, where the lands are scattered in different villages, they are often leased out. The rate of wages of farm-labourers is as high as Rs. 8 monthly in the centre of the vale along the railway; in the more backward tracts it falls to Rs. 25 or Rs. 40 yearly, with food and clothing beside. Further down south the labourer still gets a share of the produce only.

The British Government introduced in 1865 a system of leasing for thirty years uncultivated villages upon terms which fix a rental rising gradually with the spread of cultivation. At the expiry of this period the lessee will be proprietor of the whole estate at the full assessment; or he may refuse to engage for the total area, when he will subside into an ordinary patel.

Land Tenures.

By Cultivation Occupancy.

SECTION II.—*Tenure by Office.*

By Office.

While in Berár the tenure of land, except by special grants, was always very loose, the tenure of revenue offices, with all the rights, perquisites, and immunities which convey usufruct of land or shares in the produce, has from the earliest times been strong and steadfast. The patel has always been the agent between the State and the village tenants for cultivation and collections; he was paid by rent-free land, money dues, and dignities, the whole being grouped under the term "*watan.*" The office was, and is still, a most precious family possession, heritable unless the Government violently changed the course of succession or ousted a holder. That it was transferable at need there is a proof extant in a case in which a share in a patelship was given in compensation for murder. The land was the patrimony of the family, which shares all profits and privileges according to the law of successions. Under our rule the patel and his coadjutor the patwari receive only a fixed percentage on the collections, but the importance of their office is undiminished. The family is most tenacious of the dignities and small emoluments which pertain to the patelgi, of the *mán pán* or precedence in various ceremonies, and the possession of a site within the old village *gari*, or fortified enclosure. The title of patel is jealously preserved, and pedigrees are tested when a marriage is under treaty. For the settlement of all these delicate questions of position and punctilio the British Government rather cynically refers the patels to the Civil Court, where they waste their substance on stamps and pleaders in a piteous fashion. But the actual appointment to the positive duties of a patel lies with the Revenue Administration, and the heir succeeds on a death vacancy, unless he is quite unfit. The number of patels who claim the title and dignities is not limited; that depends on the number of branches thrown out from the original stock: for all inherit. But the number of officers under the State depends on the size and needs of the township.

Tenure by office.

The deshmukhs and deshpándias were the superior officers of pargana or revenue subdivisions. They may have been instituted by the earliest Mahomedan government to conciliate a conquered people, and to assist in managing the revenue. They were certainly much employed by the Musalmáns, and rose to great local importance under these dynasties. All of them held, by virtue of office, the right to take certain dues from the revenue collected in their subdivisions, but some of the more powerful families received large grants of land in jágir, and patents for the collection of additional subsidies, on condition of military or police service and the maintenance of order. The deshmukhs of Sindkhor and Básim were local magnates of this kind;

Land Tenures.

By Office.

they swept in fees and perquisites from whole districts, and absorbed the lower hereditary offices in many villages. Towards the decline of the Moghal power in Berár they sometimes obtained their subdivisions in farm; the title of zamindár was commonly applied to them, and some of them were probably fast developing into the status of tálukdárs and zamindárs of Upper India. In another part of the Dakhan they had very nearly expanded into landlordism, but not quite. Captain Meadows Taylor, reporting in 1856 upon the Western Assigned Districts about Solápúr, mentions a tenure called *amli*, which he described as a "hereditary contract." The amlidárs (says he) "are the nárgowras or "deshmukhs; in other words, *the zamindárs of the district*. Some of them "have held their districts since A'lamgír's time. As to interior economy, "the zamindár is merely the middleman between the cultivators and "the State. There can be no doubt that they were originally here, like "in the Marátha country, the executive officers of Government; but in "Ráichúr they have *became landed proprietors*, with a right to their "villages so long as they pay fixed tribute. They are needy, look only to "the present, obtain as much as they can from the ryots," &c. An earlier stage of the more gradual growth from temporary to permanent tenure may be noticed in the description of *mahita* tenures, or holding of estates by terminable contract, existing side by side in Ráichúr with those amli properties. But in Berár the Nizám and the Maráthas were struggling for the revenue; they were too powerful to let any subjects stand between them and the full demand; while wherever the Maráthas got complete mastery those keen financiers dispensed altogether with the services, and therefore with the claims, of untrustworthy and influential collectors not directly subordinate to themselves. The desmukhs and despándias have now no official duties; their families enjoy certain allowances which are charged upon the net land revenue. When these districts were assigned, the village officers had very rarely usurped whole villages; and the Resident who first administered the country at once decided that "we have not here to deal with zamindárs as maliks "or proprietors of the land, but with zamindárs as hereditary pargana "and village officers entitled to customary dues and ináms in recompense "for their services."* He observed further that the village and pargana officers had frequently, besides their money dues, large quantities of inám land, and that the "most boundless impositions" have been thus committed on the State, and the "most extravagant pretensions" advanced by patels and deshmukhs who had got into possession of land of which they professed themselves proprietors—whole villages sometimes.

SECTION III.—*Tenure by Grant.*

By Grant.

The tenures of land in Berár by grant of the sovereign power may be briefly enumerated, though they differ not essentially from the estates of the same kind all over India.

These estates were always granted rent-free; and when cultivated lands were made over, it may be assumed that the sanads only conveyed the revenue on the area mentioned, as when a whole village was

* Resident's Report for 1853-54, paras. 43 and 60.

Land Tenures. By Grant.

assigned. But in very many cases small plots of waste land were bestowed for petty services, and here it is clear that possession of the land itself was conferred. These are perhaps the oldest tenures by which specific properties in land are held in Berár.

The jágir of Berár seems to have been originally always, like the earliest feuds, a mere assignment of revenue for military service, and the maintenance of order by armed control of certain districts. In later times the grant was occasionally made to civil officers for the maintenance of due state and dignity. The interest of the stipendiary did not ordinarily extend beyond his own life, and the jágir even determined at pleasure of the sovereign, or it was transferred, on failure of service, to another person who undertook the conditions. But some of these grants when given to powerful families acquired an hereditary character. The Básim deshmukh has held a village on this tenure for about 150 years. It would seem, nevertheless, that until recently these estates very seldom shook off the condition under which they were created. The assignments were withdrawn when the service ceased; and they were considered a far inferior kind of *property* to that of hereditary office. For instance, the Sindkher deshmukh, whose family held jágirs in the 16th century, possessed in the 19th century only the lands and dues attached to offices. In Upper India he would have been a great zamindár or talukdár; in the Dakhan he was content to be the deshmukh of a dozen parganas, the patel of fifty villages, and in his own town of Sindkher the pluralist holder of all the grants attached to menial services—washing, shaving, sweeping, &c. The family had given up its jágirs, yet had seized every sort of *watan* on which it could lay hands. In one *sanad* (dated 1815) produced in support of inám claims the deshmukhs of Sindkher had assigned in pious uses the revenue of a whole village, reserving their own dues. This was of course an unauthorized grant, but it shows that these high officers never thought of assigning the revenue to themselves. The Básim deshmukh has one jágir village; but his hereditary income, as he represents it, is derived from his official allowances under a system now obsolete, and from certain supposed rights to levy contributions of grain from villages. In short, these families are now in a condition something similar to that of those French *seigneurs*, whose rental consisted almost entirely of feudal services and "*droits*," and who thus lost their whole income by the Revolution.

Probably the double government of the Marátha and the Nizám kept this tenure weak and precarious. The Nizám would have insisted on service from his jágirdárs during his incessant wars. The Marátha treated the Moghal jágirdárs very roughly, taking from them sixty per cent. of all the revenue assigned, wherever such demand could be enforced. To plunder an enemy's jágir was much the same as to sack his military chest—it disordered the army estimates. When this province was made over in 1853 to the British, some villages were under assignment to jágirdárs for the maintenance of troops, and these were given up by their holders. Up to that date, however, the system of *tankha* jágir, or assignment for army payments—by which whole parganas in Berár had been formerly held—had barely survived. The

Land Tenures. By Grant.

irregularities of the old practice were notorious. A few followers to enable the jágirdár to collect the revenue were sometimes the only armed force really maintained; no musters were held, and when troops were seriously called out the jágirdár made hasty levies, or occasionally absconded altogether.

There are still several personal jágirs without condition in Berár which have been confirmed to the holders as a heritable possession. But none of these were made hereditary by original grant, save only the estates given to pious or venerable persons—to Saiyads, fakírs, pírzádas, and the like—and perhaps an estate which was first assigned as an appanage to members of the reigning family. Other jágirs have been obtained by court interest, acquired by local officers during their tenure of power, or allotted to them for maintenance of due state and dignity, and such holdings were often continued afterwards as a sort of pension which slided into inheritance. The term jágir seems to mean, in these districts, any rent-free holding of one or more whole mauzas. Almost every jágir title was given by the Delhi Emperor or the Nizám, one or two by the Peshwa; but not one full grant derives from the Bhonsla dynasty, which never arrogated to itself that sovereign prerogative.

Mr. Bullock, the first Deputy Commissioner of North Berár, writes in 1854 that the jágir villages were the most prosperous and best cultivated of all. He and the Resident* both agree that this is because the jágirdár treated the tenants liberally, from the motive that he, and not the fisc, reaped the profits. But the Deputy Commissioner's conclusion is that the State should do likewise unto its own tenants; whereas the Resident seems to infer that the State can never manage so well as a private landlord. It is noticed, however, as one reason for this prosperity, that the jágirdárs had picked out all the best villages. In 1855 the assessment on North Berár had been run up to its highest point, and the cultivation for the following year immediately contracted, the ryots emigrating in numbers from Government lands to the estates of jágirdárs and the *surf-khas*, or Nizám's privy-purse assignments. The Deputy Commissioner laments that the comparison between (as it were) two landlords is against the British Government. Certain it is that when two estates are thus being managed side by side on yearly leases with strong competition *for* tenants, the private landlord who is directly interested in profit and loss ought to work his land better then the salaried tax-collector. But this only proves that a system of arbitrary leases will not prosper under Government administration, though it may succeed in private hands under a good head, so long as there is a demand for tenants. When the tide has turned, and there springs up a competition among tenants for land, at this later, yet inevitable, stage the private rent-holder is apt to be found very much in his tenant's way. No cultivator would now migrate into a jágir village.

Other service tenures.

In Berár, as all over the world, we find relics of the age when law and regular police were confined at best to the open country, and when imperial

* Report 1854-55.

governments paid a sort of black-mail to the pettiest highland chief. The little Rájas (Gond, Korkú, and Bhíl), who still claim large tracts of the Gáwilgarh hills, have from time immemorial held lands and levied transit dues on condition of moderate plundering, of keeping open the passes, and of maintaining hill-posts constantly on the look-out towards the plain. And all along the Ajanta hills on the other side of the Berár valley is a tribe of Kolis who under their náiks had charge of the gháts or *gates* of the ridge, and acted as a kind of local militia, paid by assignment of land in the villages. There are also families of Banjáras and Maráthas to whom the former governors of this country granted license to exact tolls from travellers and tribute from villagers, by way of regulating an evil which they were too weak or too careless to put down.

Land Tenures. By Grant.

Náikwáris.

The *náikwáris* seem to have been men retained on the revenue establishment of the district for general service in the collection of the land-tax and the work of administration, like our tahsil peons. They were paid, as I gather from old *sanads*, very commonly by getting grants of land, or they were pensioned off on a bit of arable waste. Of course the land became hereditary.

Village service grants.

Village grants of land to the menial servants of the village community and to artizans were universally made; they are still much prized as hereditary possessions.

SECTION IV.—*Religious and Charitable Grants.*

Religious and Charitable Grants.

Grants to religious or charitable institutions by the sovereigns or their deputies are very numerous; none of them date from a time earlier than the 17th century, and most of these are under the seal of Aurangzeb to Mahomedans. Land has been made over rent-free for the support of many masjids, Hindú temples, holy places, tombs, dharamsálas (or hospices), and shrines innumerable. Money payments from certain revenues have been allotted, and the right to collect dues from specified villages. Where the grants were for religious rites, liturgies, or menial services at an institution, they have shown a tendency, perceptible even in Christian countries, to merge into personal estates vesting in an ecclesiastical family or community. The services have become obsolete, and the buildings decayed. These grants, or ináms, are now continued on condition of service and maintenance of buildings.

The Kázi of Berár is now usually supported by a very small cess on each village mentioned in his grant. But several of their offices are richly endowed by rent-free land grants. The family of the Malkapúr Kázi has, by a succession of prudent marriages, managed to secure to its present representative a concentration of ecclesiastical alienations; through a process which might be illustrated by conceiving Cathedral lands to have become in the 17th century heritable possessions of the Chapter, and a frequent intermarriage of canons' families to have ensued.

Land Tenures.

Under this heading may be classed the *dharm mál* grants, for the repair and maintenance of tanks, channels, and drinking reservoirs belonging in common right to certain villages.

Section V.—*Personal Grants.*

Personal Grants.

Other grants are personal by origin. It was very common for the Moghal rulers, and for the Maráthas while they had power, to make petty allotments of rent-free land for the maintenance of persons whose piety, poverty, or learning gave them some claim. Waste land was usually granted, often on a life-tenure only, but a little interest got the rent-free estate continued to heirs, and tenures of this sort are among the oldest in the province.

There seems to have been a tacit understanding that grants of this kind, once bestowed, should not lapse. There are various indications which point to this conclusion. The Government appeared to consider resumption unbecoming to its dignity. Then again there are many instances where the Supreme Government setting the example, alienations were perpetuated on the payment of heavy *nazars* or fines. Where the State permitted this it is shown by renewed patents; but in the very numerous cases when a succession was allowed or connived at and the fine pocketed by local officials, the transaction has left no trace, and possession has hardened into prescriptive heritage.

In the Umarkher pargana of Básim these personal grants to Bráhmans and Pandits were made by the Peshwa very extravagantly; and although most of them were for mere subsistence during life to persons who could not starve without scandal to a devout ruler, yet nearly all the grants have been transmitted to heirs. The Peshwa got Umarkher only about 1760, and it was at the extreme corner of his dominions; probably he made grants here more recklessly than he would have done on his estate nearer home. Or more probably he never made them at all, and was cheated by his Bráhman officials.

DISTRICT SELECTIONS.

Akola.

District Selections. Akola.

Privileged holdings.

There are certain strips of land known as *metkari* holdings, and extending along the whole breadth of the Akola district at the foot of the range. These are of considerable value, and differ from ordinary tenures in having been originally held as payment for the maintenance of a chain of outposts or watch-towers on elevated points in the ridge.

This *met* is a distinct institution in connection with the defence and peace of the Gángra. It appears to be of considerable antiquity, and the rájas say originally belonged to them.

The service consisted in *thánas, chaukis*, or outposts, principally of Bhíls, at elevated stations on the hills, whose duty it was to give inform-

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mation of, or, if possible, to prevent the approach of evil-disposed persons or parties. No very clear information is now given, but the general arrangement of the institution indicates a precaution against attack from the hills, *i.e.*, the Gond and Bhíl Rájas themselves.

These *mets* appear at one time to have been established across the entire extent of the Gánga border, and they were supported by long slips of undulating country adjoining the sites of each *chauki*, which were until lately independent of adjacent villages, and known as *mets*. They have now been incorporated with the nearest villages, and this arrangement has given rise to counter claims between the village officers of such villages and the former owners.

There are twelve of these metkari land holdings still claimed by Bhíls, Kolis, and by one hill-Rája; they extend from the extreme west of Berár at intervals along the skirts of the mountains up to the eastern boundary of Akola District. They appear not to have been considered necessary near Elichpúr, in consequence of the location of troops in that chief city.

Other money payments had been levied from certain villages by the highland chiefs.

Major Sayer, reporting to the Resident in 1822, writes:

"There was a constant warfare carried on between the inhabitants of the hills and those in the plains, and the sums claimed seem to have been the composition-money paid by the latter to their more hardy neighbours to abstain from plundering them."

The Resident (12th February 1822) thought it would be discreditable to buy off robbery and pillage by paying tribute to plunderers, but called for an opinion with reference to local considerations.

Major Sayer in his reply reported that, "according to the best "information, the payments were originally made for the purpose of "securing the good offices of the hill-men in giving information regard- "ing stray cattle, and for assisting in restoring them to their owners; "that the payments were levied until 1803, when the greater portion of "the Berár valley was transferred to the Haidarábád government, and "they ceased, excepting in the Argáon and Akot parganas, which "remained to the Nágpúr rulers, and continued to be subject to the "exactions, because they were too far from the seat of government to "be properly protected and that contributions were levied with the "assistance of Shekh Dulla."*

Continuing his narrative, Major Sayer says that in the occupation of the country (by the Nizám's troops), the inhabitants of the plains being efficiently protected, the payments ceased in 1817.

In 1844 however—twenty years later—when Shekh Dulla's proceedings and Rája Mangal Sing's complicity in them had been forgotten, or only remembered as feats of heroism and hardihood (excepting by the

* A famous bandit, killed in 1818.

Land Tenures.

District Selections.

people who suffered from his depredations), Captain B. Johnston, complaining of opposition to his endeavours to establish the Rája's title, wrote that "these chiefs, with their followers, were always considered the police "of the country; that they were bound in obligations for its security and "the safety of the property of the inhabitants; that they only resorted "to robbery on the plains when forced to do so by starvation from being "oppressed and deprived of their rights; that they claimed what the "talukdárs were appropriating, not what the Government was benefit-"ing from." Upon arguments of this nature, and upon consideration of the proved antiquity of the tenure, many of these claims for lands and fees made by the highland chiefs of the Melghát, and by the petty wardens of these marshes, were in 1867 formally recognized by the British Government.

Wu'n.

Tenure of land.

Under the Nizám's government the revenue was generally farmed out to either desmukhs or *sáokárs*, who never thought of recognising rights of occupancy. Cultivators were in those days "tenants-at-will," and exposed to such extortionate demands that cultivation decreased to a minimum. Since the Assignment, however, a great stimulus has been given to cultivation by the rigid observance of a right to occupancy and of a fixed rate. Though a settlement has been made annually, yet its operations are confined exclusively to the determination of such changes as are caused by death and by newly-reclaimed land, but the demand on holdings is never altered. The revenue system is essentially the "ryotwári." Though holding the land from year to year, the ryot is secure both in his occupancy and from an increased demand; yet he is permitted to throw up his cultivation if he likes, provided he tenders a *rázinâma* by the end of April, to admit of his holding being offered in time to any other person. Judging from results, this system has been successful in Berár. Cultivation has increased wonderfully, and is still increasing. Proprietary rights had no existence when we took possession of the country, but each holder under our rule is, so to speak, "proprietor" (in the restricted meaning of that word) of his own field, subject to the payment of the Government demand. His right of occupancy is transferable and saleable, subject to the approval of the revenue authorities; and it is further liable to attachment in execution of a decree.

The right of occupancy therefore is in reality a property, valuable or otherwise according to local position. The rates of assessment in this district are very light. As yet there has been no regular revenue survey, and land is given on very advantageous terms, with the object of attracting cultivators to reclaim the vast jungle which predominates in this district. The rates are as follows for land covered with heavy wood, viz., for the first two years, rent-free; third year, one rupee; fourth year, two rupees; fifth year, three rupees; sixth year, four rupees; and seventh year, five rupees,—regardless of the extent of land brought under the plough. On the eighth year an "eye survey" is made of the plot, and a rough measurement to ascertain approximately the area. This is assessed, according to its quality, at one rupee, twelve annas, or

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eight annas the bígha. The revenue, once settled, is collected by the patel, whose office is tacitly recognized to be hereditary, and, though the remuneration is small, it is much coveted. The disputes connected with the patelship are more vigorously contested than any other.

Exceptional tenures.

The exceptional tenures in this district are those held by jágirdárs, to whom integral villages have been granted rent-free by former governments, either for maintenance or endowments of temples. The *mahant** of Máhúr and a few others hold villages on this tenure in this district.

The next in order is the "*pálampat*" tenure. This in its nature closely resembles the "*mokása*" prevailing in the Central Provinces, so far that a fixed portion only of the revenue, varying in amount, of villages so held is credited to Government, while the remainder is enjoyed by the holder. Deshmukhs and deshpándias in the Wún taluk hold a few pálampat villages under ancient sanads. There are also the usual inámdárs who enjoy fields rent-free. These are chiefly charitable grants or endowments to temples, mosques, &c., and occasionally held conditionally, for the lifetime of the present incumbents, or in perpetuity, according to the nature of the grant, which is the subject of special investigation by a specially-appointed officer. There only remain for brief allusion the "*maktas*" (farming-leases) of either deserted villages, or of those in which the cultivation is very backward. Villages to the number of 519 have been leased out for a term of thirty years upon terms which give a graduated rental, culminating in full assessment and proprietary right.

Bulda'na.

Land tenure.

The system is ryotwári. The State is the superior landlord, and its property-rights in the land are recognized universally. The ryot holds directly under the State, and, subject to revision at the termination of thirty years from the last settlement, which was the period for which the settlement was made, he pays a fixed annual rent. He is in fact a peasant-proprietor of the land, with a heritable tenure admitting of alienation by sale or mortgage of the right of occupancy. The registered holder can throw up his land at will at the close of the *fasli* year; but if he continues to hold over the commencement of the new *fasli*, he is liable to the revenue demand whether he cultivates or not. The occupant of land may be the registered holder, called *khátadár*; or a co-occupant, though unregistered, sharing right of occupancy with the *khátadár*, and called *pot-hissadár* or *pot-bhágidár*; or he is a mortgagee in possession, called *gahándár*; or a sub-tenant, in which last case he may be occupying the land of another on the *áng bailki* system, or as a *batáidár*, or as a *karárdár*, or as a *pot-láonidár*. In any case it is the khátadár to whom the State looks for payment of the revenue demand.

A'ng bailki tenure.

The terms of occupancy under this temporary tenure are that the khátadár and pot-hissadárs, if any there be, provide the bullocks required for working the land, but beyond this go to no expense on account of the

* Chief priest of a shrine or temple.

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cultivation. The cultivating occupant is a sub-tenant, who, in consideration of the use of the land and the plough-bullocks, shares with the Government tenant, and his co-sharers if *any* there be, the produce of the land in a certain agreed-upon proportion. The occupancy is terminable at will at the close of each *fasli*, after the crops have been taken off the land and divided. The revenue demand on the land is paid jointly by the khátadár and the cultivator in shares proportionately, according to the proportion in which the produce was to be shared.

Batáidár.

This is another temporary tenure. The so-called occupant cultivates the land and pays the khátadár a certain proportion of the profits in kind. The khátadár has to make good the revenue demand out of his share of the produce. The batáidár may cultivate the land for one or more *faslis* consecutively, but can be ousted at will at the termination of a *fasli*, after the crops have been harvested and divided.

Karárdár.

Where a man cultivates another's holding under special contract as to period of occupancy, restitution to the kháta, &c., he is called a karárdár, and the nature of his sub-tenure varies with the terms of the contract.

Pot-láonidár.

In the pot-láonidár we find the ordinary sub-tenant paying rent, either in money or in kind, to the khátadár, who has to make good the revenue demand out of the rent. He is a tenant-at-will from *fasli* to *fasli*; but where he has cultivated the same land for twelve years or more the khátadár before he can oust him must get a decree of court declaratory of his title.

A table is here given which shows the number of persons actually on the land registers as holding land of the State in Berár. It does not pretend, however, to contain the names of all persons having proprietary interest in the land, for without doubt many co-sharers must have been omitted, and a large proportion of the sub-tenants who do not hold from the State immediately:—

District.	Taluk.	No. of registered occupants.
ELICHPU'R	Elichpúr	13,207
	Dariápúr	12,044
	Melghát	11,660
	Total	36,911
	Total cultivated area in acres	630,954
	Total agricultural males	54,328

District.	Taluk.	No. of registered occupants.
AMRA'OTI.	Amráoti	12,027
	Murtizápúr	14,717
	Chándor	14,035
	Morsí	14,571
	Total	55,350
	Total cultivated area in acres	1,049,159
	Total agricultural males	93,696
AKOLA.	Akola	14,586
	Bálápúr	16,340
	Akot	11,436
	Jalgaon	18,841
	Total	61,203
	Total cultivated area in acres	1,380,881
	Total agricultural males	122,280
BULDA'NA.	Chikli	9,717
	Mehkar	8,318
	Malkapúr	9,717
	Total	27,752
	Total cultivated area in acres	1,253,172
	Total agricultural males	73,388
BA'SIM.	Básim	11,382
	Púsad	7,284
	Total	18,666
	Total cultivated area in acres	576,715
	Total agricultural males	42,214
WU'N.	Yewatmál	8,133
	Wún	7,816
	Darwa	10,376
	Total	26,325
	Total cultivated area in acres	519,554
	Total agricultural males	66,578
	Total Registered Occupants in the Province of Berar	226,207
	" Cultivated Area in acres do.	5,361,375

Jágirs and Inám Lands.

Jágirs and Inám Lands in Berár.

	Jágir Villages.		Inám Lands.								Total Revenue, Jágir, and Inám.
			Village Servants.		Religious and Service Edifices.		Charitable Grants.		Total Ináms.		
	No.	Revenue enjoyed by Jágirdárs.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	
		Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs.
East Berár	92	57,856	13,037	7,348	6,288	6,208	9,943	21,667	29,268	35,223	93,079
West Berár..................	76	59,220	3,689	3,980	8,378	8,861	29,415	31,675	41,482	44,516	1,03,736
Total......	168	1,17,076	16,726	11,328	14,666	15,069	39,358	53,342	70,750	79,739	1,96,815

CHAPTER IX.

HISTORY.

History.

The following sketch of Berár history is drawn mainly from a few well-known authorities; some official papers have also been consulted, and local inquiries made, but there is no pretence to deep or wide research, nor attempt at critical analysis of sources of information:—

PRÆ-MAHOMEDAN PERIOD.

Præ-Mahomedan Period.

The name Berár seems to have designated a separate territory (called Vaidarbha in the Puráns) from very ancient times; but the derivations given of the word carry little historic value. No ancient inscriptions* have yet been deciphered which preserve record of the Hindú kings who ruled this country up to the Mahomedan period. We know, however, that the greater part of the Dakhan, up northward so far as the Narbada, was subject for some centuries to Rajpút princes of the Chálukia race, whose capital was at Kalyán, near Kalbarga, from about 1000 A.D. to 1200 A.D. And Rámdeo, who was conquered and slain by Alá-ud-dín, was the last of the Yádava line of kings, who reigned not without fame at Deogarh, the modern Daulatábád, down to the end of the 13th century A.D. So we may be allowed to guess that Berár was at one period under the sway of Kalyán, or of Deogarh, probably of both successively, though the south-eastern districts of the old province may have belonged to the kingdom ruled by the ancient Hindú rájas at Warangal. Moreover, the most striking remains of ancient Hindú architecture found in the Dakhan are supposed to date from the era of these dynasties; while in Berár we have many fine specimens of the massive stone temples with their rich ornamental sculptures, their porticoes, and pillared colonnades, that belong to the style called Chálukian. Most of these buildings are founded in the hilly country above the Gháts, or in that section of the Berár valley which lies between those southern gháts and the Púrna river; north of that river they are rare. In India ancient races and dynasties are traced and remembered chiefly by their architecture; the prevalence of a style may connote the extent of dynastic dominion—so these ruins may help to attest the received hypothesis that the province must long have formed part of that principal Rajpút kingdom which occupied the heart of the Dakhan.

But all local tradition tells of independent rájas who governed Berár from Elichpúr, which is said to take its name from one of them, called Rája I'l. Whether this personage was in truth one of the Deogarh princes, or a governor under them at Elichpúr, or whether he really ruled a separate state—are questions not yet solved by researches. He is supposed to have been defeated and slain at Elichpúr by Mahomedans; and he may have been the last of his line, for he

* Two inscriptions have just been sent to the Asiatic Society of Bengal.

History.
Pre-Mahomedan Period.

appears to enjoy the usual compensatory fame of a melancholy kind which the sympathies and regrets of a people confer on those unfortunate rulers who close a national dynasty by losing their throne and life in resisting foreign invaders. His name often appears in the Hindú legends which account for the relics of a past age. He is said to have built the curious Jain temple which still exists at Sirpúr (a spot now sacred among Saráugís); of course he founded Elichpúr; and the Asiatic Researches* mention that his name is popularly connected with Elora. This last notion is probably mere guessing by sound,† but it shows how far the rája's name has been heard. On the other hand, it is very likely that the Hindú kings of these parts (or their ministers at least) were Jains in the eleventh or twelfth century A.D. Close to Elichpúr, by a waterfall at the far end of a picturesque ravine that indents the Sátpura hills, is a cluster of Jain temples of some antiquity, Then the covered cisterns on the Narnála hill were certainly built by the master of that fortress,—and their peculiar construction is attributed to the precautions of religionists who cover up water lest insects should be drowned in it. But the dates of these buildings have yet to be fixed by competent authority; it is certain, at any rate, that, according to the historic tradition of the province, its princes immediately before the Mahomedan invasion were Jains.

Mahomedan Period.‡

Mahomedan Period.

In A.D. 1294 Alá-ud-dín, nephew and son-in-law to the Delhi Emperor Firoz Ghilzí, made his first expedition to the Dakhan.

Málwa and Guzerát had before this been invaded and subdued by the Pathâns, but we hear nothing of Berár until Alá-ud-dín suddenly appeared before Elichpúr with his army. Two accounts agree in the story that Elichpúr was the first place attacked in the Dakhan by Alá-ud-dín; so it may be inferred that he came over the Sátpura hills, probably from Hindia, in order to surprise Berár and to avoid the hostile Hindús of Khandesh. The Rája fought stoutly, according to story, and a huge mound called the *Ganj-Shahíd* is still shown, which is said to have been piled over the martyred adventurers who fell when the Mahomedans stormed the infidel city. Thence he made a flying march to Deogarh, where he defeated the Yádava prince, Rám Deo, who bought him out of the country by a heavy ransom. Alá-ud-dín is said also to have exacted the cession of Elichpúr with lands attached to it, as if it had been then subject to Deogarh; and, as he left a garrison there on the skirts of the Sátpuras, he may possibly have gone back to Upper India through the hill-passes just north of the town, the place being occupied to keep open those passes for his return. Alá-ud-dín soon after murdered his uncle, and usurped the Delhi throne. On this occasion he conferred on

A.D. 1294.

* Vol. vi., 1799.

† It is believed that the village at these caves is properly called Yerula.

‡ The history of this period up to the Moghal conquest is almost entirely taken from Briggs's Ferishta.

History. Mahomedan Period.

his brother the title of Elich* Khán, an uncommon name with a Turkoman sound, that suggests a derivation for Elichpúr, since most of the neighbouring towns (Hoshangábád, Burhánpúr, Ahmadnagar, for example) were called after their early Paṭhán conquerors or founders.

Throughout Alá-ud-dín's reign the Dakhan was plundered by successive bands of Mahomedans from the north; but at his death the Hindús seem to have recovered the provinces previously subject to Deogarh. However, this insurrection was crushed in 1318-19 by Mubárak Ghilzí, when he flayed alive the last Hindú prince of Deogarh; and Berár has ever since been nominally under the dominion of Musalmán rulers. Under them it has always kept its distinct name; and there is reason to believe that from the first it formed a separate provincial charge, of course with constant change of boundaries. The notorious Emperor Mahomed Toghluk of Delhi, who attempted in the fourteenth century all sorts of civilized improvements after a most barbarous fashion—insomuch that he resembles a modern administrator run stark mad—appointed a Viceroy of the Dakhan, and divided it into four provinces. Probably Berár was one of these, for it is mentioned as one of the divisions under the Amír Jadidah, or foreign officers appointed by the Emperor to manage his southern dominions. But the new system of government, which included an inspectorship of husbandry (quite a nineteenth-century appointment), broke down altogether. The Amír Jadidah plundered their divisions, and rebelled against their Emperor, who had summoned them all to council at Daulatábád, and was having them transferred under a guard to Guzarát, where he hoped to cut their throats. Mahomed Toghluk attacked the rebel officers, but only got a drawn battle; meanwhile Guzarát revolted in his rear, and the Emperor went off there to restore order. In his absence the Amír Jadidah, joined by the nobles of Berár, defeated and slew Imád-ul-Mulk, who governed Berár and Khandesh from Elichpúr. There was a general revolt of the Dakhanis while Mahomed Toghluk was pursuing the Guzarát rebels into Sindh; so that when the Emperor died of a fish surfeit on the Indus all these southern provinces fell away from his house, and maintained for 250 years their independence of the Delhi sovereignty. This was in 1351. For the next 130 years Berár remained under the dominions of the kings called Báhmani, because the founder of their line, elected after the revolt from Mahomed Toghluk, was either a Bráhman or a Bráhman's servant. This man ruled all the Dakhan under the title of Alá-ud-dín Hasan Sháh, and divided his kingdom into four provinces, of which Máhúr, Rámgarh, and part of Berár formed one. Perhaps it was then that the boundaries of Berár proper were extended, and the whole province called by that name, for Rámgarh and Máhúr both belonged to the independent kingdom of Berár when it was afterwards set up.

A.D. 1318-19.

A.D. 1351.

We may venture to describe roughly the Báhmani province of Berár as stretching from the Sátpura range southward to the Godávari river, from Khandesh and Daulatábád eastward to the Wardha river. There

* Reference to the original Persian has been mislaid. Possibly the name was *Khalich*. Compare Chin Khulich Khán, one of the names of the first Nizám.

History. Mahomedan Period.

can be little doubt, however, that the Báhmani kings, when their power was at its zenith, pushed their conquests far beyond the Wardha, and at the least occupied the open country which afterwards belonged to Akbar's *subah*, with most of the tract which the Maráthas took from a Gond Rája at Chánda. But how far they extended their settled domination, and how much of this territory was included in Berár, are questions which can only be determined by minute local research.* In those days Berár seems to have been a troublesome border-country, with debateable frontiers on the north and east, exposed to attack by the highland chiefs of the Sátpura and by the wild tribes across the Wardha. We read of an insurrection in the province against Mahomed Shah Báhmani, perhaps the most ferocious of this bloody line of kings; while in A.D. 1398 it was invaded by the Rája of Kherla in the Sátpuras, who carried fire and sword from the hills down to Máhúr, on the Painganga. King Feroz Sháh was just then fighting the Hindú prince of Bijnagar, but he returned northward, and drove the Kherla Rája back into his stronghold, the ruins of which may still be seen within a few miles of the present head-quarters of the Baitúl district of the Central Provinces. Rája Narsing Ráya was obliged to surrender himself to the king at Elichpúr. Ahmed Shah Báhmani, who began to reign about A.D. 1420, resided a year at Elichpúr, repairing the Narnála fort and constructing (says Ferishta) the Gáwilgarh fort. But Colonel Briggs truly remarks that the name of Gáwilgarh† shows that the hill must have been fortified much earlier by the Gaulis,‡ who are still a numerous tribe on these ranges. The Kherla Rájas are supposed to have been shepherd-kings of the clan; and Narsing Ráya, the last of these, held his mountain-kingdom with much courage and address against the two violent and powerful princes of Málwa and the Dakhan, between whom he was placed. By the help of Ahmad Sháh, who probably did not care to let Sultan Hoshang Sháh of Málwa annex the hills above Elichpúr, he gave that monarch a severe repulse; but a few years later Hoshang Sháh slew him in battle, and wiped out for ever this poor little highland chieftainship. It may be granted that Narsing Ráya and his caterans lived by plundering the lowlands like their Scottish cotemporaries, and must have been very troublesome neighbours. Yet in those days the main object of all governments was rapine and conquest, with a difference only in the scale of operations; and there is something pitiful in the fate of these petty tribal chiefs who disappeared under the conquering sweep of the Pathán adventurer's scimitar.

A.D. 1420.

Ahmad Sháh's son, Alá-ud-dín, married the daughter of the Khandesh king, but neglected her for a captive Hindú princess. So in A.D. 1437 the lawful wife called in her father, who combined with the Guzarát

* The hereditary deshmukh and deshpándia still exist across the Wardha as far east as the Wainganga river, and have been there from time immemorial. These offices are sometimes supposed to be of early Mahomedan origin; certainly they did not exist wherever the aboriginal chiefs maintained unbroken independence, while the Maráthas always endeavoured to get rid of them.

† Gauli-garh; compare Asá A'hírgarh—Asirgarh.

‡ It is questionable whether the Gaulis (herdsmen) of the Sátpuras ever existed as a separate *tribal* stock, and the Kherla dynasty is said in the Nágpúr *Gazetteer* to have been Gond.

History. Mahomedan Period.

prince to invade Berár, the Rája of Gondwána (across the Wardha) aiding and abetting. The leading men of Berár, who seem to have been usually disaffected toward the Báhmani dynasty, joined the invaders. Khán Jehán, governor of Berár, had to take refuge in Narnála, where he was besieged; but he escaped, and joined the royal army at Mehkar. Alá-ud-dín sent Khán Jehán with troops towards Elichpúr, to cut off the Gondwána contingent, while he himself attacked and routed the allied Mahomedan forces at the foot of the Rohankhera pass. Rohankhera is a decayed Mahomedan town on the road up the Ajanta hills to Dewalghát (Buldána district).

We find in the annals of Ferishta constant proof that under the Báhmani kings Berár was an important province, with a separate army, governed by nobles of high rank and reputation. In A.D. 1460 the governor was Khwája Jehán Turk, one of the king's principal advisers and field-marshals. He was succeeded by the famous Khwája Mahomed Gáwán, who distinguished himself against Mahmud Sháh of Málwa, when that king invaded the Dakhan about A.D. 1461. The Berár governor cut off the communications of the Málwa army, which was forced to retreat through the mountainous Gond country, and lost several thousand men in the jungles.

A.D. 1461.

Khwája Jehán Turk, having in the mean time become too powerful as prime minister, was assassinated by the agency of Nizám-ul-Mulk, who got as reward the government of Berár; but Nizám-ul-Mulk soon after lost his life, being slain by some Rajpúts of the Kherla garrison, after the fort had surrendered, in revenge for some taunts thrown at them by his victorious soldiery. Kherla was given back to Málwa by treaty (A.D. 1468).

Khwája Mahomed Gáwán, whose campaign against Málwa has been just mentioned, became prime minister under the infant king Mahomed Sháh, and reorganized the administration of the kingdom about A.D. 1480. We have seen that the first Báhmani king divided it into four provinces; for these were now substituted eight divisions, Berár being divided into two of them, Máhúr and Gáwil. Daria Khán, called also Imád-ul-Mulk, who had governed Berár for some years, was now formally placed in charge of the Gáwil division; but only the fort and head-quarters of the east division were placed entirely in the hands of its prefect; and this politic device for weakening the provincial governors led them to conspire against the minister, so they got the king to have him executed in A.D. 1481. Next year died the king himself in an agony of remorse, and "the ruin of the Dakhan was the date of his death," says the historian, the numerical letters of this sentence signifying the Hijra year which corresponds to A.D. 1482. Sultan Mahmud Sháh succeeded at twelve years of age, and never got away from the thrall of powerful ministers. He escaped once to Gáwilgarh, where he was supported by Imád-ul-Mulk, governor of Berár, but went back into captivity.* After his death the vazír, Amír Berid, set up on the throne, and pulled down again, several puppets; until the Báhmani dynasty col-

A.D. 1526.

* The inscription on the south gateway of Narnála fort bears this king's name, date A.D. 1490.

History. Mahomedan Period.

lapsed entirely in 1526. But, says Ferishta, before this formal extinction of the empire the Dakhan had virtually split up into five kingdoms, of which one was Berár, where Imád-ul-Mulk had established the Imád Sháhi line of independent princes.

Period of Independence.

Period of Independence.

Ferishta gives a very brief account of the period during which Berár was ruled as an independent kingdom by the Imád Sháhi princes from their capital at Elichpúr. The founder of this dynasty had been, it is said, a Canarese Hindú taken in war, whom Khán Jehán, governor of Berár, promoted to high office. He rose to the title of Imád-ul-Mulk, and the command of the Berár forces. When Berár was marked off by Khwája Gáwán into two divisions, Imád-ul-Mulk received Gáwil, where he set himself up as a kinglet in 1484 A.D.; and in 1498 he got Máhúr and Rámgarh by a treaty among the successful leaders, who had pulled to pieces the Báhmani empire, and were fighting over them. Máhúr must always have been an important stronghold; it is situated on a hill just east of the junction of the Painganga and Pús rivers, overlooking and overawing all that part of ancient Berár. Rámgarh is more to the south, beyond the Godávari. The next Imád Sháhi prince, Alá-ud-dín, seems to have lost and regained these districts within his reign; he was defeated in a pitched battle by the Bijápúr ruler, whose daughter he afterwards married. He invaded the Ahmadnagar territories, and was driven back with disgrace. Then Nizám Sháh of Ahmadnagar asked Alá-ud-dín to cede the township of Páthrí, which was the ancient home of the Nizám Sháhi family, though it lay within the Berár border. The request being refused, Nizám Sháh seized Páthrí by sudden force, but Imád Sháh recovered it; though this led to a war between Berár and Ahmadnagar, in which the Imád Sháhi prince got much worsted, losing both Páthrí and Máhúr, until he was forced to call in Bahádur Sháh, the powerful king of Guzarát. This ally soon brought Nizám Sháh to great straits, but showed such a liking for the Dakhan country that both parties to the original quarrel were very glad to get rid of him.

After Alá-ud-dín came Daria Imád Sháh, then Burhán Imád Sháh. The latter was a child when he began to reign; his minister, Tufal Khán, confined him in Narnála fort, and usurped the government. The usurper was ambitious and bold. He was attacked by the allied kings of Bijápúr and Ahmadnagar, who had agreed that Berár should be annexed to the last-named State; the former king he bought off. The latter retired, but came back when Tufal Khán invaded the Ahmadnagar territories. Tufal Khán was driven from Elichpúr into the jungles. He appealed in vain to the Emperor Akbar, for the enemy took no notice of Akbar's letter enjoining cessation of arms; and at last he was besieged in the Narnála fort. His men deserted until he had only twelve gunners left. The walls were breached; and one night the place was taken by twenty-eight men and a trumpeter, who caused a panic among the very scanty garrison. Tufal Khán fled to the hills, but was pursued and caught; and the chronicler recites that he,

A.D. 1568.

A.D. 1572.

History. Period of Independence.

his son, and the prince whom he had dethroned, were all put to death by the conqueror, Nizám Sháh of Ahmadnagar.

Thus ended, by a summary and characteristic process, the ninety years of Berár independence. We may guess that this precarious kingdom hardly maintained the old boundaries of the province under the formidable Báhmani empire; the Imád Sháhi princes were unlucky in their wars, nor in any of this line after its founder can we trace marks of superior ability. We have seen that they lost Páthrí on the south, and we may hazard a conjecture that about this time the Gond chiefs of Chánda began to gather strength, and to annex those open tracts along the Wardha river which were subject to the Báhmani kings, but were only nominally included in the Berár subah when Akbar took it from Ahmadnagar twenty years later. On the other hand we find that the fortress of Kherla and its dependencies belonged to Berár when the Moghals seized that province. We have read that this strip of mountain country had been constantly disputed between the kings of the Dakhan and of Málwa. It is probable that Kherla was finally annexed to Berár after the destruction of Málwa independence by the Moghal armies, about 1565 A.D.; but a large portion of Sarkár Kherla was in the hands of independent zamindárs when the Aín-i-Akbari were drawn up.

The Ahmadnagar dynasty was not destined long to hold possession of Berár. Burhán Sháh, brother to the reigning prince Nizám Sháh, rebelled, fled to Delhi, and easily obtained from the Emperor Akbar a force to back his rebellion. Nizám Sháh sent out troops to meet the invaders on the Narbada; but Akbar's commander got past them into Berár, took Elichpúr and Bálápúr, and plundered the country, but decamped northward on finding his retreat threatened. This was, however, the beginning of the end. Ahmadnagar was distracted by bloody feuds and political proscriptions. Nizám Sháh was jealous of his son, and by show of paternal affection tempted the unwary youth to sleep at home, when the father set fire to his son's bedding, and locked the chamber-door. But the heir-apparent escaped, and soon after succeeded in suffocating his father in a hot bath, by taking command of the boiler. Having thus inherited the throne, he was murdered by his minister, who was himself hewn to bits as a foreign interloper by the patriotic mob of Ahmadnagar, when a sort of Armagnac massacre of all foreigners by the royalist party ensued. Then Burhán Sháh, who had originally called in the Moghals, again invaded the country with their help. Jamál Khán Mehdwi, who ruled Berár from Ahmadnagar, sent the Berár troops against him, but they went over to the enemy. On this Jamál Khán himself marched against the invaders; and was obliged to descend the gháts near Buldána by a very difficult road, the ordinary pass by Rohankhera being defended. While he was seeking a good encampment below the hills he stumbled against the enemy, and was defeated and killed near Rohankhera* by Burhán Sháh, who ascended the throne of Ahmadnagar. When he died, in 1594 A.D., civil broils

* The tradition of a great battle still exists at Rohankhera, where the field is shown, but they only know that it was fought "long ago."

History. Period of Independence.

broke out again, until the famous Chánd Bíbi became Queen Regent; but not even a woman's rule, usually so successful in India, could long uphold the tottering state. Prince Murád of Delhi, Akbar's son, appeared before Ahmadnagar. He raised the siege on receiving formal cession of Berár to the Moghal empire; so here ends the connection of this province with the Dakhani kingdoms, which were gradually swallowed by the Moghals. They had already absorbed Málwa, Guzarát, and Khandesh; Ahmadnagar followed in 1607, or thereabouts; and we have no cause to regret either the fall of these dynasties or the absorption of their principalities. Might was their only right, and they succumbed to the law which had generated then.

Nevertheless, if we take the centuries between 1300 and 1600 A.D. as the period (roughly stated) of independent Mahomedan dominion in the Dakhan, and compare it with the same breadth of time in Western Europe, the Dakhani government will not lose much by comparison. We shall be struck by resemblances more than by contrasts in all that concerns civil policy and the use made of their arbitrary power by princes and lords of the land. Long wasting wars, bloody feuds, revolts, massacres, assassinations, cruel and barbarous punishments, "sad stories of the deaths of kings"—all these things fill the chronicles of Plantagenets and Valois as plentifully as the annals of the Báhmanis. Yet, as has often been said, although these descriptions now startle us into horror and astonishment, it may be guessed that life in those times was more tolerable than it appears to modern readers. A majority of the people took no share at all in the constant fighting, or in the perilous intrigues which were continually exploding in violent catastrophes that shook or overturned the throne; while another section of the people enjoyed the stirring life and the chances of rebellion. and staked their lives on the sport quite as readily as men now risk their limbs against a tiger. For Berár, it seems to have been always an agricultural country, situated off the highroad of foreign armies, and distant from the capitals of royalty. It suffered like other districts from inroads and internal disorders, but its battle-fields are comparatively not numerous. Then the settled Mahomedan government always attempted. in the interests of revenue, to protect the tillers of the land, keeping the collections as much as possible in their own hands, except when jágirs were granted, and never formally abandoning the cultivator to the mercy of a feudal lord. We may conjecture that the peasantry as a class were much above the mediæval serfs and villeins of Europe; and altogether that they were at least as well off under the Báhmani and Imád Sháhi rulers as the commons of any outlying counties of England during the great wars of the fourteenth and fifteenth centuries. Probably the peasants of France were worse off up to the end of the 17th century. Certainly the subah of Berár was in a high state of cultivation, and yielded an ample revenue* when Akbar annexed it; and the land must have prospered still more under the wise administration of Malik Ambar, of whom more hereafter.

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* See below the Chapter on *Administration.*

History. Period of Independence.

Perhaps the townspeople were weaker and more exposed to tyrannous ill-usage than the bourgeoisie of Europe—for towns play no part at all in the history of India; they never acquired charters or municipal liberties; they were always at the mercy of despotic military chiefs, and in Berár the communities were not large enough to temper despotism by *émeutes*. As far as we can learn, there have never been any cities in this province; its position was not favourable to commerce; there were no important manufactures. We find no extensive ruins marking the sites of earlier civilized settlements; so probably Elichpúr has for five centuries been the most populous town in Berár.

In those ages the whole Dakhan swarmed with adventurers from every nation in Asia, and from the African coast of the Indian Ocean. These men and their descendants settled in the towns, their chiefs occupied most of the high military and civil offices; but, in Berár at least, the Mahomedans appear to have left the Hindús in undisturbed possession of the soil. And although the hereditary revenue authorities, the deshmukhs and deshpándías, who were chief officers of districts with much influence and profit, are said to have been instituted by the early Mahomedan kings; yet in Berár these places and perquisites have from time immemorial been in the hands of Hindús. There are now in the province several Mahomedan families of deshmukhs, but these are all believed to be converted Hindús. Of the principal Marátha families enumerated by Grant Duff as holding good position under the Báhmani monarchy, that of Jádon Ráo is the only one belonging to Berár. In lineage and historical repute it yields to none—even if its claim to descent from the ancient Yádava Rájas of Deogarh be discredited—and the line has not yet ended.

The armies of the Dakhani kings seem to have been principally composed of cavalry, as in the Middle Ages of Europe; and the choice troops were foreign mercenaries, fresh importations being always superior to the India-born Musalmán. From a note given in Briggs's Ferishta we learn that a trooper got very high pay indeed; just as the English men-at-arms and archers who served in the French wars under the Plantagenets were retained at rates out of all proportion with the wages of civil labour.* Each man found his own horse and armour—mounted archers are frequently mentioned by Ferishta. The bow seems to have been very generally used in war up to a late period; but the sabre must have been the favourite weapon in battles which were decided by fierce charges of cavalry and the *mêlée* hand to hand. When such a mode of warfare prevailed, of course the art of fence was held in high honour, and duelling naturally flourished. Ferishta, writing of what he saw towards the end of the sixteenth century, deplores the infatuation of the Dakhani for single combat in terms which would have been curiously applicable at that very time to the state of manners in France, where duelling was just then at its height. Possibly this coincidence marks for both countries an era at which skill in sword-play had reached its highest degree, and heavy armour had been consequently discarded; it may also stand for the turning-point from which the importance in war of individual prowess and skill began to decline, through the universal prevalence of improved fire-arms.

* See a note to p. 265, vol. i. of Hallam's Middle Ages.

Moghal Period.

History. Moghal Period.

When Berár had been ceded to the Emperor Akbar by the Ahmadnagar government, it was occupied by the imperial troops. Khán Khanán, one of Akbar's best generals, encamped at Jálna, and Prince Murád Mirza built for himself, about A.D. 1596, a palace some eight miles south of Bálápúr, at the junction of two streams, the site which Mahomedans are fond of choosing for residence. The ruins are still seen at Sháhpúr, a village which must derive its name from them. The Ahmadnagar chiefs made a bold attempt to recover Berár, but were defeated in pitched battle on the Godávari by Khán Khanán. The forts of Narnála, Gáwilgarh, and Kherla were reduced by Abul Fazl. In A.D. 1599 died Murád Mirza at Sháhpúr of excessive drinking, and was succeeded in his government by Prince Daniel, another of Akbar's sons. In 1599 A.D. Akbar himself came down to Burhánpúr, and organized his recent conquests. Ahmadnagar was taken; and all the country recently annexed, including Berár, was placed under Prince Daniel as viceroy, with Khán Khanán as commander-in-chief. Berár retained its separate formation as an imperial subah, of which the extent and revenue are pretty accurately known from the *Ain-i-Akbari*. Of the thirteen sarkárs, or interior circles, which were included in the subah, two and part of a third lay beyond the Wardha, but a great part of this tract paid no revenue, and was really in the hands of the Gonds. Probably the existing district of Wardha represents very fairly the area actually subject to Akbar's governor. One sarkár (Rámgarh) had its headquarters south of the Godávari; the remaining nine fell within the same limits by which the independent Berár kingdom has been roughly circumscribed in a preceding chapter.

A.D. 1596.

A.D. 1599.

The death of Akbar in 1605 distracted for a time the attention of the Moghal government from their new province in the Dakhan; and Malik Ambar, who represented Nizám Sháhi independence at Daulatábád, recovered the greater part of Berár. This man, an Abyssinian by race, is well-known as the great revenue administrator of the Upper Dakhan, because he first made a regular assessment by fixing the government share in the estimated produce commuted to money value, says Grant Duff; but the hereditary revenue officers of Berár say that the assessment was on the quality of the land, at so much per bígha. Malik Ambar is still held in lively remembrance by the old families who have preserved the traditions of customary finance, and the word *kámil tankhwa*, or standard rent-roll of the province, has been very recently defined by a deshmukh to mean the full assessment of every cultivated bígha according to Malik Ambar's settlement, said to have been made in 1612.

A.D. 1605.

A.D. 1612.

Malik Ambar held his own in these parts until he died in 1628; although much weakened by the defection from his cause of Lukji Jádon Ráo, deshmukh of Sindkher, in Berár, whose family has already been

A.D. 1628.

History. Moghal Period.

mentioned. In 1630 this powerful noble went over to the Moghals, who about that time recovered all Berár, and established the imperial authority; and the Jádón family steadily maintained its allegiance to the Moghal emperor and his viceroy through all the winds and currents of two stormy centuries, until its last representative lost lands and liberty by an act of doubtful disloyalty to the Nizám in 1853.

Sháh Jahán divided his Dakhan dominions into two governments, of which one comprised Berár, Páyanghát, Jálna, and Khandesh; but these were soon reunited under one head. The revenue assessment was reorganized by Todar Mal, and the *fasli* era was introduced from 1637-38.

A.D. 1638.

In 1638 the viceroy was Shaista Khán, nephew to the famous mistress of Jahángír, Núr Jahán, who made the fortunes of her family. This is he who had dealings twenty years afterwards with Tavernier, was very slow to pay the jeweller for goods sold, and after all gave him an order on the Aurungábád treasury, where the treasurer mulcted him in discount.

It is very difficult, and would not be very profitable, to pursue the separate thread of Berár provincial history through the tangled coil of

A.D. 1650.

Dakhan warfare from A.D. 1650, when Aurangzeb became viceroy of the Dakhan, until the hour when he died at Ahmadnagar, in A.D. 1707. Berár underwent its share of fire and sword, Marátha plundering, and Moghal rack-renting; for the Emperor's long wasting wars soon broke down his revenue system; his finances were ruined by the exactions of the Maráthas and their pillage of his country; so that the cultivators must

A.D. 1666.

have suffered heavily toward the end of his reign. But in A.D. 1666 we find from old revenue papers that Chánda and Deogarh* were both included in the Subah of Berár; tribute was collected from the zamindárs of those tracts, that is, the Gond rájas, and carried to the treasury at Aurangábád. And we know that Bakht Buland, the Deogarh Rája, turned Musalmán to obtain Aurangzeb's support, though he afterwards took advantage of the Emperor's distress to ravage all the country on both sides of the Wardha, while Chánda shook off its tributary yoke by the same opportunity.

A.D. 1670.

From 1670 A.D. the Marátha forays became frequent and destructive. You may still see on the crest of the southern hills the ruins of redoubts and stone gateways, which were set up about A.D. 1671 to stop the Marátha inroads down these passes into the rich valley below. In that year Sivaji's general, Pratáp Ráo, plundered so far east as Kárinja, and first exacted from the village officers a pledge to pay *chauth*.

A.D. 1704.

In 1704 things had got to their worst; the Maráthas swarmed throughout Berár like "ants or locusts," and laid bare whole districts, being joined by large numbers of the people. Zulfikár Khán, one of Aurangzeb's best captains, whom the Maráthas always avoided in the field, drove them out of the province and relieved the governor, who

* Above the gháts north of Nágpúr.

History. Moghal Period.

had been hemmed in at Elichpúr and thoroughly cowed. But they returned incessantly, levying *chauth* and *sardéshmukhi*, with the alternative of fire and sword; cutting off the sources of revenue, and wearying out the disorganized armies of the empire.

Period of Double Government (Do Amli)—*Marátha and Nizám.*

Marátha and Nizám Government.

After Aurangzeb's death the Maráthas consolidated their predominance, and chauth and sardeshmukhi were formally granted by the Saiyad ministers of Farokhsír in 1717 upon the six and a half subahs of the Dakhan. But in 1720 Chín Khalích Khán, viceroy of the Dakhan under the title of Nizám-ul-Mulk, won his independence by three victories over the imperial lieutenants, or, rather, over the armies commanded by partizans of the Saiyad ministers, who governed in the emperor's name. Nizám-ul-Mulk had been joined by the subahdár of Berár. The first battle was near Burhánpúr, in A.D. 1721; the second at Bálápúr, soon after; and the last decisive victory was taken, in August A.D. 1724, at Shakar-Khelda, called *Fate-* Khelda* from that day, in the present Buldána district. From this date Berár has always been nominally subject to the Haidarábád dynasty. The Bhonslas posted their officers all over the province, they occupied it with their troops, they collected more than half the revenue, and they fought among themselves for possession of the right to collect; but, with the exception of a few parganas ceded to the Peshwa, the Nizám through all his misfortunes has constantly maintained his title as *de jure* sovereign of this country, and it was always admitted by the Maráthas.

A.D. 1717.

A.D. 1720.

A.D. 1724.

Parsoji Bhonsla, one of the Marátha captains, had been sent to Berár in military command to exact the chauth, and died there in A.D. 1709. His son Kánoji succeeded him, and established himself in the country, but was supplanted about A.D. 1734 by Raghoji Bhonsla, the founder of his family's independence. Raghoji got a regular commission to collect revenue from Berár and Gondwána in A.D. 1737; he seized Nágpúr, settled there, annexed the Wún pargana, which then belonged to Chánda, in 1745, and finally wrested Deogarh and Chánda itself from the Gond chiefs; in 1751 he also got possession of Gáwilgarh fort. In A.D. 1751, also, Raghoji laid under contribution the whole country down to the Godávari; and it would appear that hitherto the southern districts of Berár had only paid the regular tribute stipulated in A.D. 1741. But in A.D. 1755, when all the territory west of Berár was ceded to the Peshwa, Raghoji evacuated the tracts on the Godávari, and retired behind the Painganga. In A.D. 1759 Nizám Alí was governor; he marched up by Básim to Akola, and

A.D. 1709.

A.D. 1737.

A.D. 1751.

A.D. 1755.

* *Fath*, victory.

History. Marátha and Nizám Government.

plundered the town. Jánoji Bhonsla beat him back to Burhánpúr, but he returned, and fought again with better success. In A.D. 1757 Rámchandra Jádon was besieged in his own town of Sindkher (Buldána district) by the troops of Báláji Báji Ráo, the great Peshwa, and Nizám Alí Khán rescued him. But it must have been about this time that Nizám Alí Khán, who was then only governor of Berár, made over to the Peshwa the pargana of Umarkher, which certainly belonged to the minister in A.D. 1764, as sanads prove. Nominally it was presented to Báláji's wife as a provision of pin-money, for the purchase (it is said) of *cholis* (*fichus ?*). The pargana was afterwards ceded formally to the Marátha State.

A.D. 1764.

Thus a continued struggle for territory and revenue went on between the two governors of Berár, the Marátha and the Moghal; though it seems that the Marátha chauth-gatherers did not settle themselves in Berár south of the Painganga until the Nizám was so grievously defeated by the Peshwa at Udgír in A.D. 1760, when he ceded Mehkar and other districts more to the southward. In A.D. 1763 he suffered another severe reverse on the Godávari, through the treachery of Jánoji Bhonsla, and the Nizám had to make large assignments of revenue to that notable rascal; but in 1766 the allied armies of the Nizám and the Peshwa recovered from Jánoji three-fourths of these cessions. And in 1769 the allies again attacked him, moving against him by Básim and Kárinja; they forced him to sue for peace, to disgorge the remainder of his acquisitions by the perfidy of 1763, and to acknowledge his subordination to the Peshwa as vicegerent for the Púna State.

A.D. 1766.

A.D. 1769.

When Jánoji died in A.D. 1772, his brothers, Sábáji and Mudáji, fought for the succession. Sábáji defeated Mudáji at Kumbhári, near Akola, in A.D. 1773, but was afterwards killed in battle by Mudáji, who was forced nevertheless to cede Gáwilgarh and Narnála to the Nizám, by whom Sábáji had been supported. These forts were subsequently returned when the Nizám came to Elichpúr, on condition that Mudáji should keep in order the wild tribes of the Sátpura hills. It was this Mudáji Bhonsla whom Warren Hastings tried to engage in a deep intrigue, tempting him with the offer of British aid for placing him at the head of the Marátha empire. Probably Hastings misunderstood Mudáji's exact political position as "Rajah of Berár;" at any rate Mudájí knew well enough that such a usurpation was impossible; and the whole plot only served to prepare one of Burke's sharpest charges against the ex-Governor General.

A.D. 1772.

In 1795 was fought the battle of Kardla, so disgraceful to the Nizám's army, and so calamitous to his State. He was forced to agree to liquidate huge arrears of dues from Berár, claimed by the Bhonsla on account of *ghás dána* and so forth; and he ceded absolutely to the Peshwa Umarkher, Amrápúr, and other parganas now lying within the south-east boundary of this province. It appears that there is a holy place of the Hindús at Mantri Káleshwar, on the Godávari, which

A.D. 1795.

History.
Marátha and Nizám Government.

the Nizám's officers, who were never openly ejected from their posts as from a conquered country, though they were often entirely set aside for a time. The districts were called *Do Amli*, that is, jointly administered; and in all the revenue papers the collections are divided, the Marátha share being usually sixty per cent. Even the south-eastern tracts, wrested by Raghoji from the Gond Chief of Chánda, were latterly held by the Maráthas as *Do Amli*, which shows, by the way, that the Chánda dominion was considered to have been mere usurpation by the Gond from the Moghal. But while the Nizám constantly made grants of rent-free land for endowments and maintenance in Berár, and while the Peshwa or his officers provided for numberless Bráhmans out of the tracts in Berár absolutely ceded to him in 1760 and 1795, it may be almost positively affirmed that the Bhonsla never attempted to make any such gifts of land, or of the whole land-tax on a given area, up to 1803; though he sometimes made over his *share* of the revenue of a given estate, and often gave charitable allowances charged against receipts. And even these grants were never guaranteed by treaty, as was done for the Peshwa's assignments on the districts restored in 1822 to the Nizám. On the other hand, Mudáji Bhonsla, the victor at Panchgaon in 1775, *bought* a rent-free village in Buldána district from the Mahomedan deshmukhs of Lonár, and the estate is still held by his descendants. The Bhonsla chiefs had the title of Sena Sáheb Subah (commander of the forces); they had been dubbed Rájas, but they were never Rájas of the land; and whether they flayed and lacerated the province by their violent incursions, or settled down to bleed it scientifically by a horde of Bráhman tax-gatherers—in their epidemic or their endemic phase—the Maráthas were equally unrecognized intruders within Berár.*

A.D. 1803.

A.D. 1822.

A.D. 1775.

* It is worth remarking that the title "Rája of Berár" bears in its style evidence of being an European misnomer. The history of India forcibly illustrates what is stated in Maine's Ancient Law, that during a large part of modern history no such conception was entertained as that of territorial sovereignty. Like the earliest Carlovingians, the Emperors of Delhi claimed universal dominion, and their imperial titles contained no allusion to the limits of their actual possessions. Neither the Báhmani kings, nor even the petty independent Imád Sháhi chiefs, ever put upon their coins the names of the provinces they governed, and the last Moghal Emperor who really possessed Berár styled himself *A'lamgir*, or World-taker. Nothing can better mark the characteristic ideas of sovereignty which Mr. Maine describes than a comparison of the inscription on the coins of the Indian Emperor in 1700 with that on the coins of his cotemporary chief of the Germanic Empire. On the former coin we read only that it was issued by *Sháh Aurangzeb A'lamgir;* on the latter we have all the great provinces claimed by different feudal tenures. Then came the Nizám: the imperial firmans addressed him always as Subahdár of the Dakhan, and he was thus designated by the English Government. But he himself very soon abandoned this relic of dependence, though he continued to style himself the devoted servant (*fidui*) of the Delhi Emperor. The reigning prince has for some generations described himself by a string of honorific titles, of which Nizám-ul-Mulk is one (though his own subjects never call him the Nizám); and on stamped papers recently issued his State is named simply as the *Asaphia* Sarkár, the government of the house of Asaph Jáh. So also the Marátha conquerors never assumed territorial designations. The Bhonsla Chief's highest title (Sena Sáheb) was official; and even if he had obtained undisturbed possession of Berár he would have put out of sight the badge of dependence, but he would never have styled himself Rája of Berár.

History.

Marátha and Nizám Government.

The system of Marátha revenue collection as it existed in Berár towards the end of their domination and during its height was simple enough. They exacted a proportion of the net receipts from all cultivation, including jágir estates, and they usually took fifty per cent. of the money paid direct to the Nizám's treasury, with sixty per cent. on a jágir assignment;* though in some of the richest districts sixty per cent. was taken upon all lands without distinction. Of this percentage, ten per cent. was called *sardeshmukhi*, and the rest *mokása*, which seems in Berár to have become corrupted into the technical term that included in a lump sum all the Marátha dues except the ten per cent. above mentioned. It is needless to observe that this word had a very different revenue meaning elswhere; but the precise items which came under this heading are not to be clearly traced in the Marátha records of this province. From a note to para. 160 of the Resident's Report for 1853-54, I gather that the sixty per cent. was thus made up: *chauth*, twenty-five per cent.; *sardeshmukhi*, ten per cent.; *fouzdár's* allowance for district administration, twenty-five per cent. Thus, whenever the Maráthas entirely elbowed out the Nizám's officers and administered the country they pocketed the allowance.

The material and even moral injury caused to this province by the wars of the eighteenth century must have been wide and deep. The subah is described in the Aín-i-Akbari as highly cultivated and (in parts) populous. It paid a great revenue to the Dakhan kings, which had been increased under the Moghals. In 1667 M. de Thevenot travelled through Khandesh and Berár on his journey from Burhánpúr to Golconda and back; he went by Aurangábád, and returned by the route which took him down the Rájúra pass by Rohankhera and Malkapúr, across Berár. These two places he describes as very middling towns; but he says that all the country round Burhánpúr is rich and well-peopled. He guesses that there are few such wealthy parts of the empire as Khandesh and Berár. He takes "Bálághát"† to be one of the Moghal's finest provinces; and he is evidently impressed with the flourishing condition of the country. Burhánpúr was then the chief commercial city of these parts, with thriving manufactures, a great cotton-trade, much commerce with all India, and with the foreign merchants. In like manner Tavernier's travels through the Dakhan give one the idea of a prosperous people not ill governed. But a few years later came evil times. In 1679 Sivaji burnt an English factory at Dongaon, which Orme supposes to have been in Berár, but which was more probably in Khandesh, though the name exists in both districts.‡ The profitable export trade of cloth from Burhánpúr must have been sore let and hindered; the raw produce

A.D. 1679.

* For instance, on a jágir village yielding Rs. 10,000 net revenue from the cultivators, of which the Nizám reserved 1,000, the Marátha levied in 1776—on the jágirdar's 9,000, Rs. 60 per cent.; on the Nizám's 1,000, Rs. 50 per cent.

† Under this name was then included all the country above the gháts down westward to beyond Aurungábád.

‡ "*Gong* means a town," says Orme, searching for this factory by the light of etymology; but that helps him not far.

History. Marátha and Nizám Government.

of Berár must have been shut out from the markets; cultivation fell off just when the finances were strained by the long wars; the local revenue officers rebelled; the army became mutinous; and the Maráthas easily plundered a weak province, when they had divided its sinews by cutting off its trade. Wherever the emperor appointed a jágirdar the Maráthas appointed another, and both claimed the revenue; while foragers from each side exacted forced contributions: so that the harassed cultivator often threw up his land, and helped to plunder his neighbour. The Marátha by these means succeeded in fixing his hold on this province; but its resources were dilapidated, and its people must have been seriously demoralized by a *régime* of barefaced plunder and fleecing, without attempt at principle or stability. Unluckily for Berár, too, not one of the Bhonslas, except perhaps the first, Raghoji, had any of that real ability or strong character which distinguished Báji Ráo the Peshwa, or even Jeswant Ráo Holkar.

Nizám's Sovereignty.

Nizám's Sovereignty.

A.D. 1804.

By the partition treaty of Haidarábád (dated 1804), the whole of Berár, including districts east of the Wardha—but excluding certain tracts left with the Nágpúr Chief and the Peshwa, was made over in perpetual sovereignty to His Highness the Nizám. The forts of Gáwilgarh and Narnála remained subject to Nágpúr. Certain tracts about Sindkher and Jálna, in the south-west corner of the present Berár province, were restored by Sindia to the Haidarábád State; and thus after two centuries an independent Musalmán dynasty again ruled in the Dakhan up to the skirts of the Sátpuras.

A.D. 1803.

The subsidiary force sent by the Nizám with Wellesley's army had been commanded by one Rája Mahipat Rám, who after the peace got appointed to manage Berár. He intrigued against the minister at Haidarábád, was removed, rebelled, and, after giving some trouble, took refuge with Holkar, where he was assassinated. He was succeeded in the government by Rája Govind Baksh as Subahdár of Berár and Aurangábád. Elichpúr and the district round were left after 1803 in the possession of a powerful jágirdar, whose family history is worth notice. One Ismáel Khán was commander of horse under Nizám-ul-Mulk, and was made Subahdár of Elichpúr. Being called on in 1775 to give account of his stewardship, he attacked the Nizám's troops, and was killed in the encounter. His son Salábat Khán, however, got the jágir held by his father, and attached himself to the British during the war of 1803, when he was favourably mentioned by Wellesley; and a very large jágir was continued to him for payment of troops. He assisted us in the Pindári war of 1817. Sir Henry Russell, writing about 1818, reports that Salábat Khán held a jágir yielding nearly sixteen lákhs. His son failed repeatedly to pay the brigade at Elichpúr out of his assignments, and the jágir was resumed in 1832.

History. Nizam's Sovereignty.

The peace of Deogaon had put a stop to actual warfare in Berár; but the people continued to suffer intermittently from the inroads of Pindáris, and incessantly from misgovernment. The province had been restored to the Nizám just at the time when confusion in his dominions was at its worst. The Nizám's territories are, writes General Wellesley (January 1804), "one complete chaos from the Godávari to Haidarábád." And again: "Sindkher is a nest of thieves. The situa-"tion of this country is shocking; the people are starving in hundreds; "and there is no government to afford "the slightest relief."* In 1803 Bársi Tákli, Kantal, and Argaon, small country towns, were sacked by freebooting bands. In 1809 the Pindáris advanced close up to Elichpúr, but retired on finding the place too strong for them. Another party plundered Básim at the time; and Pimpalgáon, near Jalgaon, was sacked and gutted on another occasion. Pátúr was burnt to ashes, they say, in 1808. In 1813 two Marátha leaders occupied Fatekhelda pargana for more than three months; they sacked Fatekhelda town, and generally plundered the country. Then (according to local information) came the Náiks, who robbed house by house, and shared with the Pindáris a violent aversion to written papers. Like Jack Cade, they thought it a lamentable thing that parchment being scribbled over should undo a man; and so they are said to have destroyed many valuable *sanads* among other† documents. In 1816 the depredations of the Pindáris in Berár roused the British Government to expostulate with the Nizám; and by the Resident's counsel no less than 7,500 horse were stationed in the province for its protection.

A.D. 1803.

A.D. 1809.

A.D. 1813.

The war of 1817-18 did not seriously affect the tranquillity of Berár, though there was fighting with the Marátha states on the east and west, and against the Pindáris beyond the Sátpuras. The Haidarábád subsidiary force had been moved up to Elichpúr, and took part in the campaign. When the Peshwa had been driven out of his territories in 1818 he fled across the southern part of Berár by Umarkher, toward Chánda, pursued by Generals Doveton and Smith; but he stopped at the junction of the Painganga and Wardha, having discovered that no aid from the Bhonsla chief could be expected. Here he got hemmed in, and at Seoni (or Pándarkaura), in the south-east corner of the Wún district, he lost many men in a skirmish with Colonel Adams. Thence he fled northward into the Sátpura hills, and finally surrendered from Dholkot, near Asirgarh.

A.D. 1817-18.

A.D. 1818.

The Melghát highland chiefs had been giving much trouble since 1814, by harbouring rebels and outlaws, notably one Shekh Dulla, a celebrated brigand who kept all the hill-country in a stir for several years. By the treaty of 1804 the districts close under the

* Despatches; Jalna, 19th June 1804.

† Thus several libraries were vindictively destroyed in 1857 by the Gujars of the N. W. Provinces, who generalized as to all papers from their particular experience of bonds.

History.
Nizám's Sovereignty.

Gáwilgarh hills had been left with the Peshwa, and were thus isolated from a distant seat of Government, so the hill-people plundered them with impunity. But a force was sent up from Púna about 1816, which put down the tribes; though they broke out again during the Pindári war, and caused some mischief by sheltering Apa Sáheb. After a long and adventurous career, Shekh D[illegible]a was at last assassinated in the Melghát by a Sikh in 1820.

A.D. 1822.

After the conclusion of this war a fresh treaty was made in 1822, which settled the frontier of Berár, and conferred upon the Nizám all the country west of the Wardha. The tracts lying east of that river were at length formally ceded to Nágpúr, but the districts taken by the Peshwa in 1795, and those which had been left to the Bhonsla in 1803, were all restored to the Haidarábád State. Thus the parganas across the Wardha of A'shti, Arwi, and Amner, which had belonged to Berár from very early days, were at length separated from this province; but the forts of Gáwilgarh and Narnála were recovered, with the subjacent parganas of Akot, Argaon, and others, and all the hill-range known as the Melghát. The Peshwa restored Umarkher and other tracts in the south-east; while all claims by the Maráthas on the Nizám for *chauth* were for ever extinguished.

A.D. 1822.

The reigning Nizám was at this time Sikandar Jáh, a prince who had neither the will nor the capacity to look after public business; and his minister was Rája Chandu Lál, a clever revenue officer, who, having been lifted to the highest pinnacle of state entirely by British influence, broke down eventually as an administrator, and by his corruption and weakness disorganized the government. Sikandar Jáh died in 1829, but Chandu Lál did not resign until 1843, having in the interval shown a real genius for maladministration, of which Berár bore its share.

A.D. 1829.

From the report of Sir H. Russell, Resident at Haidarábád, we learn that in 1820 the troops in Berár amounted nominally to 26,000, an extravagant number, which proves the disorder of the country and the improvidence of its rulers. The report says further that this province is naturally the most fertile part of the Nizám's dominions, but that it has suffered severely from Pindáris and from the depredations of Náiks and Bhíls, insomuch that the net revenue collected is not now (1815-20) more than half the sum which the province was estimated to yield at the close of the war in 1803. This is just what Wellesley predicted in 1804. "Unless the Subah (he writes*) be forced to reform his military establishment, take my word for it that the average of the Nizám's receipts (from Berár) for the next ten years will be even less than those of the last ten." And Wellesley goes on to point out, with characteristic sagacity, how the sudden cessation of arms in the Dakhan must for the time even aggravate civil disorder under a native government. Large bodies of troops are dis-

* 11th Feb. 1804, Despatches.

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banded, who become gangs of plunderers too strong for the weak police; while the spread of British annexation establishes rigid irresistible order all round, and drives all the brigands of India within the narrow limits of Native States which they can ravage with impunity.

The Nizám, writes Sir [illegible]. Russell, is considered the universal heir of all his subjects. This was the ancient prerogative of the Moghal emperors, who maintained it in a country upon which we now hesitate to impose a slight legacy-duty, but it must have seriously checked the investment of capital in Berár. Then the whole of the Nizám's land-revenue was at this period farmed out to publicans, who adhered to no rates, but squeezed what they could out of the ryot's crop, his goods and chattels. One Rája Bisan Chand, who held the greater part of Berár valley in farm about 1831, has left a name at which the Kunbi still grows pale,—to pronounce it of a morning early is unlucky. Petty local revolts were common; the deshmukhs stood up for their hereditary rights; the farmers took what they could by main force; and there was frequent faction-fighting in the towns between Rajpúts and Musalmáns. Both parties, however, were good shooters and bad hitters; more goods were lost than lives; but campaigns lasting several days were fought out in the streets of Ákot, each side being joined by partizans from the whole country-side; and Malkapúr was on one occasion fairly sacked and clean swept by the victorious Hindús.*

A.D. 1831.

The country was harried from time to time by bands of men under leaders who set up in defiance of the government on various pretexts, but always with the real object of plundering. Such a captain would start with a small party, and would soon be joined, unless at once put down, by all the swashbucklers and scoundrels of the Dakhan. If a Hindú, he sometimes pretended to be Apa Sáheb (the Nágpúr Rája, he who escaped from British custody in 1818), and preached delivery of Berár from the Musalmán yoke. In 1841 one Mogut Ráo came with a small com-

A.D. 1841.

* This affair occurred so recently as in 1849, and its history exemplifies the state of the districts which the British took over in 1853. Twelve years earlier a Musalmán had shot dead a Rajpút of Dattála (a village close to Malkapúr), who had insulted him at the Pipalgaon fair. This act generated a blood-feud, in honour of which one Lál Singh of Dattála, after the lapse of twelve years, did, without warning or fresh provocation, assemble a band of near 3,000 Hindús to avenge his relation's death. The Sikhs from their colony of Nandair, on the Godávari, sent a contingent of 500 men; and the first news of the impending attack came to the Malkapúr Musalmáns from their friends at Pátúr, who sent hasty word that this formidable company was marching by. The Sikhs of Nandair are mostly desperadoes and fanatics who have quitted their country for cogent reasons.

The Rajpúts and Sikhs assaulted Malkapúr. There was the usual street-fighting, burning, sacking, and slaying; though not many lives were lost, and the Mahomedans got much the worst of it. This was, however, only the first game of the rubber, for the Musalmáns were flocking into the fray from neighbouring towns—from Burhánpúr especially a strong body had set out. The police and the local militia under the talukdár were utterly powerless, but detachments of the Nizám's army, under Major Arthur Wyndham, then arrived, who found Malkapúr empty and deserted. The Musalmáns had been driven out, and the Rajpúts had retreated to Dattála, where they afterwards had a skirmish with the troops. Lál Singh is still (1870) alive, a quiet peasant, elderly and orderly.

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pany to a village near Jalgaon, declaring himself to be a chief of Sindia's family, and offering great rewards to all who would join him in conquering Berár. He assembled a crowd of armed vagabonds, and even seduced some men of substance; with these he drove out the Nizám's officers, and for a short time occupied that side of the country. He was put down and driven off by the combined forces of the talukdárs and the irregular force under British officers, but not without much marching and skirmishing of a rather serious kind. Mogut Ráo had hoisted the Bhonsla flag on the walls of Jamod (Akola district), and made a fair stand there, the deshmukhs and deshpandias all assisting him. Then in 1848 came from Nágpúr a man who called himself Apa Sáheb the ex-Rája of Nágpúr. In the Wún district he publicly proclaimed his pretension to Berár, and was actively supported, as usual, by all the hereditary Hindú officials. With their aid he collected troops and arms throughout Berár, engaged a gang of Rohilas, and openly took the field with about 4,000 men. The British irregular forces pursued him, and attacked his party posted among hills near Kalam, when the rebels were driven off; but Brigadier Onslow died on the field from a fall with his horse. This was in May 1849. In June Brigadier Hampton's cavalry by forced marches got Apa Sáheb's banditti within reach of their sabres; after a sharp and spirited action, in which the Brigadier was dangerously wounded, Apa Sáheb was captured, and his followers dispersed.*

Throughout these troubles the behaviour of the Hindú deshmukhs and other pargana officers was most significantly treasonable against the Nizám's government. They did their best to thwart his commanders and to abet the Pretenders, although the rebel bands plundered and ravished wherever they went.†

After the old war-time came the "cankers of a calm world." For then began the palmy days of the great farmers-general at Haidarábád, who flourished like green bay-trees. Messrs. Palmer and Company overshadowed the Government, and very nearly proved too strong for Sir C. Metcalfe, when he laid the axe to the root of their power; they had made large loans at 24 per cent. to the Nizám's government, for the maintenance of that very numerous cavalry which (as has been already mentioned) was organized at the instance of the British Resident for the protection of Berár. Then Púran Mal, a mighty money-lender of Haidarábád, got most of Berár in farm; but in 1839 he was turned out of his districts by the Nizám's minister, under pressure from the British Resident. Púran Mal refused to quit hold of his security for advances made, and

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* It may here be mentioned that the last fight of this kind in Berár was at Chichamba, near Risod, in 1859, when a plundering party of Rohilas was pursued by a detachment of the Haidarábád Contingent into the village. Being thus driven to bay behind walls, they resisted an assault by the fatigued Contingent infantry, and Captain Mackinnon was there killed.

† Military correspondence in Presidency Office.

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showed fight when Messrs. Pestanji sent agents to take his place—for after all the Nizám had only changed his banker. However, Púran Mal had to give up; but he presented to the Haidarábád government an account showing balance due to him of two millions sterling, which the ministry altogether refused to pay, proving, by a different system of book-keeping, that Púran Mal was deeply in debt to the treasury.

Messrs. Pestanji and Company had no better luck in the sequel. These were enterprising Pársí merchants, who in 1825-26 made, according to their own statement, the first considerable exportation of cotton from Berár to Bombay. They gave liberal advances to cotton-growers, set up cotton-screws at Khámgaon and other places, and took up generally the export of produce from the Nizám's country. In 1841 large assignments of revenue in Berár for reimbursement of advances to the State were made to them by Chandu Lál; but in 1843 that minister resigned, having conducted the State to the verge of bankruptcy, and Pestanji had to deal with another cabinet. He claimed about forty lákhs of rupees. Nevertheless, in 1845, he was ordered to give up his Berár districts; and on his refusal his collecting agents were attacked at Parbhani, Bálápúr, and Akola. Sixteen of his men were killed at the place first named, so he was forced to evacuate the assignments; while his subsequent importunities for payment seem to have been staved off by exchequer bills and cheques on native bankers, which all proved inconvertible currency.*

A.D. 1841.

A.D. 1843.

A.D. 1845.

Messrs. Pestanji and Co. had made large and liberal advances to land-tenants in Berár; they had thus restored cultivation over wide tracts, and rekindled the lamp in many deserted villages. Among Berár agriculturists they have left a very good reputation.

All these proceedings may have damaged the State's credit, as Rája Chandu Lál's financing had hampered its revenue; for in 1843, and in several succeeding years, the pay of the Nizám's irregular force maintained under the treaty of 1800 had to be advanced by the British Government. In 1850 it had fallen again into heavy arrears. There were other unsatisfied claims of the British Government on the Nizám; and his whole debt amounted to forty-five lákhs in 1853. The bankruptcy of the Haidarábád government disorganized their administration; the non-payment of the troops continued to be a serious political evil. Therefore, in 1853, a new treaty was concluded with the Nizám, under which the existing Haidarábád contingent force is maintained by the British Government, in lieu of the troops which the Nizám had been previously bound to furnish on demand in time of war; while, for the payment of this

A.D. 1850.

A.D. 1853.

* "How do you mean to pay the native bankers?" said Sir C. Metcalfe to Chandu Lál, when the Nizám's debts were under adjustment. "Pay them," answered the Minister, "why I don't mean to pay them at all; they have received interest over and over again, and I'll pay no more."—Speech of Mr. Russell before the Court of Proprietors (1825), quoted in Briggs's Nizám.

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contingent, and other claims on the Nizám, districts yielding a gross revenue of fifty lákhs of rupees were assigned to our Government. And the districts in Berár—Páyanghát and Bálághát—which this treaty assigned to British management, are now popularly understood to form the province of Berár, although they do not at all coincide in extent with the boundaries of that province under the Nizám, still less with the imperial subah.

The territory made over to the British under this treaty comprised, besides the Assigned Districts as they now exist, the districts of Dhárasco and the Ráichúr Doáb. It was agreed that accounts should be annually rendered to the Nizám, and that any surplus revenue should be paid to him. His Highness was released from the obligation of furnishing a large force in time of war; the Contingent ceased to be part of the Nizám's army, and became an auxiliary force kept up by the British Government for the Nizám's use.*

The provisions of the Treaty of 1853, however, which required the submission of annual accounts of the Assigned Districts to the Nizám, were productive of much inconvenience and embarrassing discussions. Difficulties had also arisen regarding the levy of the 5 per cent. duty on goods under the commercial treaty of 1802. To remove these difficulties, and at the same time to reward the Nizám for his services in 1857, a new treaty was concluded in December 1860, by which the debt of fifty lákhs due by the Nizám was cancelled; the territory of Surápúr, which had been confiscated for the rebellion of the Rája, was ceded to the Nizám; and the districts of Dhárasco and the Raichúr Doáb were restored to him. On the other hand the Nizám ceded certain districts on the left bank of the Godávari, traffic on which river was to be free from all duties, and agreed that the remaining Assigned Districts in Berár, together with other districts, making up a gross revenue of Rs. 32,00,000, should be held in trust by the British Government for the purposes specified in the Treaty of 1853; but that no demand for accounts of the receipts and expenditure of the Assigned Districts should be made.* Certain territorial exchanges were also made, with the object of bringing under British administration those lands within these districts which were held in jágir for payment of troops, or which were allotted for the Nizám's privy purse.

A brief retrospect of the territorial changes which Berár as a separate administration has undergone since it was annexed to the Moghal empire may here be attempted. The imperial subah, as compared with the antecedent kingdom, had lost ground on the west, probably encroached upon during the independence of Aurangábád under Malik Ambar; and also on the south-east, whence the Chánda Gonds had never been driven out. But it had gained on the north and east by

* Aitchison's Treaties.

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the annexation of Sarkár Kherla. In Akbar's time the subah lay between the Tapti on the north and the Godávari on the south, including Rámgarh in its south-east corner, beyond that river. Let the line which still separates Berár from the Bombay Presidency be deflected westward along the gháts to beyond Ajanta,* and then prolonged southward until it touches the Godávari, it will mark roughly the subah's western limit; while its eastern boundary sweeps in almost all the districts now called Wardha and Baitúl, with part of Chánda. But much of this eastern country was only nominally subject to the Moghals. The author of the Aín-i-Akbari confesses that the Emperor had not then subdued the forts of Rámgarh and Mánikdurg in the south-east; and he says that many parganas on both sides the Wardha are in the hands of independent zamindárs. This was in the fortieth year of Akbar's reign, or in A.D. 1596. A table is here given to show the old subah according to its sarkárs, or interior circles, and its dismemberment by recent changes:—

Subah Berár.

SUBAH BERA'R.*

SARKA'RS. According to Akbarnáma about 1,600.	SARKA'RS. According to Bálápúr Record about 1720.	Present territorial distribution (1870). Now included in—
PA'YANGHA'T.		
Gáwil	Gáwil	Haidarábád Assigned Districts.
Ponár	Ponár	Wardha District, Central Provinces.
Kherla	Kherlá	Baitúl and Wardha Districts, Central Provinces.
Narnála	Narnála	Haidarábád Assigned Districts.
Kalam	Kalam	Haidarábád Assigned Districts, Wardha & Chánda Districts, Central Provinces.
(*Not in Akbarnáma*)	Deogarh	Chindwára & Nágpúr Districts, Central Provinces.
BA'LA'GHA'T.		
Básim	Básim	Haidarábád Assigned Districts.
Máhúr	Máhúr	Haidarábád Assigned Districts and Nizám's Territory.
Páthri	Páthri	Nizám's Territory.
Mehkar	Mehkar	Haidarábád Assigned Districts.
Puthiáli, or Baitalwári	Baitalwári	Haidarábád Assigned Districts, Buldána District; Nizám's Territory.
Mánikdurg, Telingána, Rámgarh	*Not in Bálápúr Record*	Nizám's Territory.

In 1720 Berár had become one of the six subahs of the Dakhan, and its southern frontier had receded. The old sarkárs of Telingána, Rámgarh and Mánikdurg, have at this date disappeared from the list. Máhúr,

*See the map.

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Básim, and Páthrí are its southernmost divisions, but we find a new sarkár in Deogarh, or the northern part of Nágpúr Province, which had now been reduced, as tributary at least, by Aurangzeb's generals.* After Aurangzeb's death the trans-Wardha country must have revolted. Raghoji found the Deogarh Chief independent, and the Chánda Chief in possession of Wún taluk, westward of the river. He suppressed both of them, and seized their domains, which he treated as conquered territory, *not* as part of Berár, where he only claimed to share the revenue; though afterwards the Wún country seems to have been treated by the Peshwa as *Do Amli.* So the Berár which we wrested from the Maráthas in 1803 was that part of the Nizám's subah which lay westward of the Wardha river, with a strip of land beyond, and this strip was made over to Nágpúr in 1822, when the Peshwa's possessions in Bálághát were transferred to the Nizám.

A.D. 1822

Thus the area of Berár has dwindled with each political change. It now means only the Assigned Districts—it has lost Máhúr, Páthrí, and Ajanta; it has nothing beyond the Wardha on the east, and very little beyond the Painganga on the south; so that at last an ordinary revenue division under British administration has inherited the ancient name borne successively by a great province under the mediæval kings, by an independent principality, and by one of the grand subahs which formed the Moghal empire of India.

A.D. 1853.

The history of the Assigned Districts since 1853 is marked by no important political events beside the change made under the Treaty of 1861. Its smooth course was scarcely ruffled even by the cyclone of 1857; whatever fires may have been smouldering beneath the surface, the country remained calm, measuring its behaviour not by Delhi, but by Haidarábád. In 1858 Tátya Topi got into the Sátpura hills, and tried to break across southward that he might stir up the Dakhan; but he was headed at all outlets, and never got away into the Berár valley.

Present state of the country.

The management of these districts by the Nizám's officers had been worse than the contemporary administration of the adjoining Nágpúr territory, which was during a long minority under British regency, and which continued to be well governed until it lapsed. Consequently, a stream of emigrants had flowed toward the Nágpúr country across the Wardha from Berár. "And thus" (writes Sir R. Temple in 1867)† "the condition "of Berár when the province was assigned to British management, "though weakly, and needing restorative measures, was not beyond "the hope of speedy recovery. And fortunately the means of restora- "tion were at hand; for the soil was famed far and wide among the "peasantry for its fertility; and its repute, always high, was further "enhanced by the fact of so much of it having remained fallow of late "years—a circumstance which was supposed to ensure a rich return "to those who reclaimed the waste and raised the first crops on "virgin culture. The neighbouring districts were full of families "who had emigrated thither from Berár, and who, with the usual "attachment of the people to their original patrimony, were anxious

* Wún Revenue Records. † Then Resident at Haidarábád.

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"to return on any suitable opportunity. Thus hundreds of families "and thousands of individuals immigrated back into Berár. Many "villages in the Nágpúr country lost many of their hands in this "way, and were sometimes put to serious straits. Some appre-"hension was even caused to the Nágpúr officials. But of course the "natural course of things had its way, and Eastern Berár became "replenished. This was only one mode out of several, which it would "be tedious to detail, whereby the cultivation of Berár was restored "and augmented.

"But there shortly supervened the consequences of the American "war, which indeed stimulated many parts of India, but which (if the "metaphor is admissible) positively electrified Berár. Before this, "cotton had been one out of many staples. It now became the prevail-"ing, absorbing, predominating product. Much of other sorts of "culture was displaced to make room for it. The people imported "quantities of food-grain from the Nágpúr country, in order that they "might have the more land whereon to raise the remunerative cotton "crop. The staple, too, is one that requires much manual toil in weed-"ing, picking, ginning, packing, and the like. Hence there arose a "great and urgent demand for rural labour, which of course operated "to raise the standard of wages. A great exportation of cotton to "Bombay was soon established. The importation of foreign produce "was far from proportionate; consequently, much of the return for this "cotton consisted of cash and bullion. This circumstance, making "money cheap, tended to raise the prices of all things. Another effect "was that the labouring and producing classes, especially the agri-"culturists, were rapidly enriched.

"At the very same time, the construction of railway works "throughout the whole length of the province was at its full swing, "not only causing the employment of all labour, skilled and unskilled, "that could be got on the spot, but also introducing a large foreign "element, which settled temporarily, at least, in the province. Thus "the value of labour, and the rates of prices generally, were still further "enhanced.

"In other parts of India the operation of these or similar causes "has been perceptible, but in many parts it has been partial only; in "others its force may have been detracted from by other influences. "But in Berár it was universal, extending from one end of the province "to the other; and there was nothing whatever to counteract its force. "It is this sort of universality which constitutes, perhaps, the peculiarity "of the process in these districts.

"This state of things has rendered the people generally prosperous, "progressive, and contented. Some classes do, unfortunately, suffer "therefrom. This, though perhaps it may be mitigated, cannot alto-"gether be helped. Those who suffer will naturally complain, but "that the accession to provincial prosperity has been vast and rapid is "unquestionable. The most sanguine anticipations of the growth of "the province in importance have been more than realized, and there "is everything in favour of its further increase."

CHAPTER X.

PRINCIPAL TOWNS AND REMARKABLE PLACES.

Principal Towns.

The principal towns of Berár are—Elichpúr, Akot, Amráoti, Khámgaon, Bálápúr, Básim, Umarkher.

These, with many others of less note, are all described in the "District Selections" of this chapter.

Amráoti is the richest town of Berár, with the most numerous and substantial *commercial* population. Khámgaon does the largest business in cotton during the cotton season, but ranks much below Amráoti in every other respect. Elichpúr is the decayed capital of the old kingdom and province; it still contains the highest number of inhabitants, but all advantages of situation in early days have now turned to disadvantages. The former local rulers of Berár entrenched themselves below their fortress of Gáwilgarh, under the difficult hills in the north-east corner of their territory—well out of the road and reach of the great invading armies which passed to and from the Dakhan by Burhánpúr. But, now that peace has succeeded to war, the town finds itself left high and dry—distant from all the main streams of communication and commerce.

Remarkable Places.

Remarkable Places.

The Lonár lake and temple, the remains of ancient buildings round about Elichpúr, the hill-forts of Gáwilgarh and Narnála, the falls of Sahasra Kund on the Painganga, are perhaps the only "places" of interest which a stranger would visit within the Haidarábád Assigned Districts. But just across the north-eastern boundary, about six miles from Elichpúr, stands a cluster of curious Jain temples at the end of a picturesque ravine—the spot is called Muktagiri. And the fort of Máhúr, which for centuries played its part in the history of old Berár, is separated from the modern province only by the Painganga river. This stronghold is the usual circumvallation of a hill crest; its machicolated walls are in fair order; it has only one gate, on the north side; and its interior is entirely commanded by hills across a narrow gorge on the east, also by the peak outside its southern bastion, on which stands the Máhádeo temple.

Antiquities.

Antiquities.

A brief and very imperfect note on the antiquities of Berár may be inserted here, as the subject cannot by the present writer be treated in the manner that should entitle it to a separate chapter.

The oldest relic of man's handiwork now known in Berár may be guessed to be the plain Buddhist monastery cut out of the basalt rock

close by the town of Pátúr, Akola district. It consists of two colonnades on massive rough-hewn pillars, with adyta inside; it has no images or carving of any kind. Probably other such rock-dwellings exist: there is one near Mánjira, in the Melghát, but no more are known to Europeans. Antiquities.

Throughout Berár are a number of temples and religious habitations, more or less ruined, built of stones very carefully dressed and adjusted, the oldest without (apparently) any cement, all with very little of it—in the solid fashion of architects who distrusted the arch, and laid massive stone lintels over monolithic pillars.*

Most of these are found above the southern range of hills in the Bálághát, where they have been better preserved by their seclusion than in the valley of the Páyanghát. Some of them are of plain stones, others elaborately carved; grotesque brackets often surmount the pillars; and the chambers are usually roofed by the horizontal domes described in Fergusson's architecture.† All these buildings belong to styles and epochs fixed by Mr. Fergusson,‡ and on two of them inscriptions have been discovered, but not yet deciphered. By far the finest specimen in Berár of this early Hindu architecture is the temple at Lonár, where there is also a very fine stone tank or cistern built in the early Hindú style. It is surrounded by a wall eleven feet high, pierced on three sides by passages leading by flights of steps to four terraces decreasing in their square in the order of their descent. The first terrace is 85 feet square. The walls of the enclosure and at each side of the steps are ornamented with beautiful pilasters and nimbs; and on the fourth side of the enclosure is a handsome balcony projecting over the first and second terraces. It is built in the irregular starlike shape so well known in the Dakhan; the outside walls are covered with figures and other carvings of luxuriant variety; it stands on a raised basement, and the unfinished roof seems intended to take a pyramidal form.

Of the lesser temples belonging to this class may be mentioned two or three handsome buildings near Buldána, the remarkable ruin at Mehkar, a very pretty Jain shrine at Sirpúr, with ceiling carved curiously, a small but interesting temple at Bársi Tákli, another at Karinja, and two temples at Púsad. Others of equal merit, but unknown to this writer, have been found along the Painganga in Eastern Berár. In fact, the province is, archæologically speaking, but yet very imperfectly explored. At Mehkar the temple stands on a small spur of a hill projecting from the lower or west part of the town, and almost

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* These are called by the natives *Hemar Panthi*, being supposed to have been built in one night by demons for whom one Hemar Pant, a famous physician and sorcerer—the Cornelius Agrippa of the Dakhan—was compelled to find employment. To build temples without mortar seemed an interminable kind of job, but Hemar Pant's engineers had finished before cockcrow. Readers of the Lay of the Last Minstrel will remember that Michael Scott got out of a similar dilemma by setting his devils to make ropes of sand.

† Vol. II., pp. 552, 553.

‡ See History of Architecture, Vol. II., Part III., Book 3.

Antiquities.

reaching the bed of the Painganga river. There is in the centre an open and sunken courtyard 21 feet 10 inches square, reached by a descent of two steps in each face; it is surrounded by a veranda supported by three colonnades, consisting altogether of sixty columns; the veranda is closed in on all four sides, there being but one entrance through a small door on the east side. The walls are ornamented with pilasters, thirty-two in number, there being one opposite each row of pillars. The erection is 73 feet 4 inches in depth by 72 feet 9½ inches in width. The columns are the principal feature of the interior; in general style they resemble those of the oldest temples all over Western India, but they are almost facsimiles of some to be met with in the very oldest Jain temples in Gujarát. The style and construction of the roof also is identical with the oldest Gujarát temples, and may possibly have been historically connected with more Western styles through the Chalukya dynasty that ruled at Devangiri, now Daulatábád.*

Rája Jai Sing's *chhattri*, or umbrella, a pavilion on the high bank of the river at Bálápúr, was probably built in Aurangzebe's time. At Básim and Umarkher are handsome modern Hindu temples, in good taste externally.

In Musalmán architecture we have two very creditable mosques at Fatekhelda and Rohankera (Buldána district), which are exactly alike; the latter bears date 1582 A.D. There are also some fair specimens about Elichpúr City, and the large mosque on Gáwilgarh is good. But perhaps the projecting balcony windows on each side of the fine inner gateway to the Narnála fortress are the best sample of architectural details in a Mahomedan building of this province.

In domestic architecture the wood-carving on verandahs and balconies often sets off very much the front of the larger houses, and relieves the monotony of plain-faced streets. The projecting balconies of the old palace at Elichpúr are elegant in shape and fashion of detail, and the interior courts are not without some merit. Artistic and mechanical skill is just now at a low ebb in Berár; nevertheless the natives, when left to their own devices, do here, as in most other parts of India, show themselves far superior in architectural judgment and design to the Europeans who pretend to teach them. Wherever you come upon a row or blocks of flat-sided straight-lined buildings of one monotonous, unmeaning, pattern, there you have the mark of a foreign administration.

DISTRICT SELECTIONS.

Melgha't.

Principal Places.

Principal Places. Chikalda.

The Melghát contains no town. The Europeans all reside at Chikalda. The plateau of Chikalda, upon which the bungalows are built, is 3,777 feet above the sea, and 182 feet higher than Gáwilgarh,

* From a description by Major R. Gill.

Principal Places.

Chikalda.

distant to the south-west about twelve furlongs. Chikalda is distant from Elichpúr about 20 miles by the usual road, which winds up the western side of the Gáwilgarh hill. The ascent is generally easy, but there are some rather steep portions: it can be ridden the whole way on horseback. Supplies and baggage have to be brought up on bullocks or camels. Houses were first built here in 1839.

Climate and natural features.

"The plateau of Chikalda," says Dr. Riddell, late Superintending Surgeon at Haidarábád, "is not above three-quarters of a mile broad and about a mile in length: but though thus limited in size it has easy access to the surrounding table-land and valleys, that renders its contracted space of little moment. The form of the plateau in outline, when viewed from the west, bears a fanciful resemblance to a map of the British Isles.

"As the slope of the mountains inclines towards the north, a more pleasing character presents itself in this direction than towards the south, where the face of the mountains stands denuded as a bold, precipitous, and cliff-like barrier, admitting only at intervals of winding pathways steep and difficult of ascent up its crazy front."

From September the temperature is so equable, cool, and bracing that without any exaggeration it may be styled a European spring. On the 26th of January 1840 the thermometer suspended in the open air under a tree stood at noon at 62°.

The chief villages in Melghát are (besides Chikalda) Dewa and Bairágarh, where annual fairs are held, and following these come the villages of

Dárni,	Somerta,
Kalumkher,	Hatrú,
Duní,	Katkomb,
Pátiah,	Jírí,
Rango Belí,	Kámod,

where weekly bazárs are held. Dárni, the largest of all the villages, does not contain quite 800 inhabitants.

*Antiquities and Remarkable Places.**

Mánjira.

Nearly opposite to the village of Mánjira, on the western face of a hill to the west of the valley, are two small rock-cut temples or

* This description of Melghát antiquities is mainly copied from a report by Captain A. Farrar, Assistant Commissioner, Haidarábád Assigned Districts.

Antiquities and Remarkable Places.

Mánjira.

monasteries. One is completely closed up with rubbish, but a short flight of steps leads down from the platform in front to the entrance of the other by a low doorway. This cave is about 16 feet square inside, and not more than 7 or 8 feet high; there are two rows of square pillars extending inwards. They are quite plain, being rather roughly hewn, and there is no attempt at any curious carving about any of them. The interior ones are left half-finished, the excavator having evidently met with some interruption which prevented the completion of his design. The platform of the caves is some 50 feet below the upper surface of the hill, from which it is reached by rather a difficult scramble over some large boulders, where no one would think of going without some special object.

On the plateau, not far from these caves, is a spring of most delicious water which is never dry. A basin about five feet square and six feet deep has been cut in the rock, which is here close to the surface, to receive the water. At bottom the basin is undercut, rude pillars of natural rock having been left to support the superincumbent mass. A second and third excavation of a similar kind occur in a line with the first, but the former are now choked up. This was, no doubt, intended for the supply of water to the monastery for which the caves just described were most probably designed.

Narnála.

The fort of Narnála, which is built on a hill 3,161 feet above the level of the sea, and completely detached, about two miles southwards from the main Gáwilgarh range, is said to contain in all nearly fourteen miles of ramparts; but this is doubtful. It consists of three contiguous forts, the centre or largest occupying all the upper plateau of the hill, whilst the two smaller or outer ones enclose two considerable spurs running out at opposite angles on a lower level, and in the direction of the length of the hill, which is from north-east to south-west. These separate strongholds are known as the Teliagarh, Jáfarábád, and Narnála fortifications. The ramparts consist generally of a wall varying from 25 to 40 feet in height, with flanking towers—67 in all—six large and twenty-one small gates. There are 19 tanks within the walls, but of these only four hold water the whole year round. The interior of the main citadel is covered with buildings more or less in decay—there are extensive ruins of the old palace, a mosque called after Aurangzeb, a *Báradari, Sila Khána, Nagar Khána,* &c. There are also four very curious stone cisterns covered in by a masonry platform with small apertures, while on this platform are the remains of arches. The water preserved in these cisterns is remarkably sweet and cool. They are supposed to have been built by the Jain princes who held this country before the Musalmán conquest, since many votaries of that sect drink no water on which the sun has fallen.

Perhaps the most striking and beautiful feature in the whole fort is the Sháhnúr gate on the south; the design has been elegantly conceived and most skilfully executed in white sandstone. The panellings about the gateway are filled with extracts from the Korán chiselled in the Arabic character. On either side of the gate are projecting balconies all in keeping with the rest. The open stone lattice-work, the rich cornice and tracery, are all in such perfect harmony one with

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Narnála.

another, and the proportions of the whole so good, that a person cannot fail to be struck with the beauty of this remarkable specimen of Pathán architecture. The general effect, however, has been much marred by the erection, in front, at some recent period, of an outer gate with a small enclosure for the accommodation of guards. On the west of the hill looking southward lies a large gun with a Persian inscription reciting that it was first set up and used in 1670, when Aurangzeb had the fort.

Gáwilgarh.

The position and striking features of the fort of Gáwilgarh are well known from the description given by Colonel Wellesley in his despatch written after the fall of this place in 1803. He writes: "The fort of Gáwilgarh is situated on a range of mountains between the sources of the rivers Púrna and Tapti. It stands on a lofty mountain in this range, and consists of one complete inner fort which fronts to the south, where the rock is most steep, and an outer fort which covers the inner to the north and north-west. This outer fort has a third wall, which covers the approach to it from the north by the village of Labáda. All these walls are strongly built and fortified by ramparts and towers. The communications with the fort are through three gates—one to the south with the inner fort, one to the north-west with the outer fort, and one to the north with the third wall." This fort stands 3,595 feet above the sea-level, and about 2,400 feet above the Berár valley. It is at present reached by a road up the western face of the mountain, which road was made after the fort's capture in 1803. There is another very steep path up to the Pírpáta gate. The British army under General Wellesley invested it by sending Stevenson's division up the hills through the Dámangaon pass eastward of Gáwilgarh, and thus round to Labáda on the fort's northern side. This march of Stevenson is described by Wellesley as one of the most difficult, and in success the most extraordinary, operations that he had ever witnessed. Batteries were set up at Labáda; a breach was made in the outer walls; it was stormed on the 15th of December, the inner wall was then carried by a gallant escalade, and the fort was won.

A very handsome mosque of large dimensions occupies one of the highest points in the fort.

In this fort there are eight tanks, but only four of them contain water during the hot season.

In a bastion on the south face of the fort a stone containing an inscription in Persian has been let into the wall, and carefully protected from the weather by slabs of stone inserted above. The following is a literal translation of the inscription:—

" At Gáwilgarh Behrám built a tower,
" One like which the eyes of Time had not seen;
" He brought it from its origin to such a pitch
" That * Mars sought ease in its protection.
" When I have considered the date of it, evolved
" The full date of it—Búrj-i-Behrám."

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* (?).

Antiquities and Remarkable Places. Gáwilgarh.

The date, it will be observed, is an enigma concealed in the last word. The translator makes out of this 453 of the Hijra, which is equivalent to A.D. 1061. This date evidently refers only to the bastion, to which the builder, whoever he might have been, has given his name. The only buildings that now remain standing are the two mosques, the Shora Kháua, and the powder factory. The fort was dismantled in 1858.

Over the main gate of the inner fort are two curious figures—one is of an animal like a lion, holding five elephants in its mouth and claws: this seems to be a Gond emblem, for it is found on buildings at Chánda, though it may have been set up over Gáwilgarh at no very distant date. The other is a figure half-human, with two heads in the act of eating two tigers.

Jilpi Amner.

The little fort of Amner, often called Jilpi Amner, has had some fame in recent wars. It occupies an elevated position immediately overlooking the waters of the Garga and Tapti at their junction. It is a compact-looking quadrangular building of brick and mud pointed with mortar. The walls are flanked by four round bastions of the same material, and enclose about an acre of ground. The west angle is occupied by a mosque, which, with its minarets towering about the rest of the fort, presents rather a picturesque object. There is only one approach, that from the north-west, on a level with the left bank of the Tapti, which, though here entirely of earth, is very steep and lofty. The gateway and a portion of the ramparts were destroyed in 1858. At the same time the guns, four or five in number, were removed.

Elichpu'r.

Elichpúr.

As regards *Elichpúr* itself, the tradition is that the city was founded by Rája I'l, a Jain, who came from Khánjáma Nagár, near Wádgaon, in *Jest Shudha* 11*th Vikramaji*, Sanwat 1115, corresponding with A.D. 1058. He reigned many years, and personally looked into the affairs of state. Abdul Ghází, a Mahomedan fakír, visited Elichpúr and entered into religious disputes with the Rája: these went to such a length that Abdul Ghází left the capital, vowing vengeance against Rája I'l. He sought the aid of Sháh Rahimán Ghází, a celebrated warrior, and nephew of Mahomed of Ghazni. Rahimán was about to be married, but on hearing Abdul's story collected his forces and marched on Elichpúr. He met the forces of the Rája near Kerdli, 40 miles from the city, and the fighting continued 27 days, when, according to tradition, Rahimán, acting on the advice of his mother, cut off his own head, and by so doing secured victory. Rája I'l was killed at a place called *Ganj Shahid*, where the dead were buried, and the place where Rahimán's bow and arrow fell from his hand is still pointed out in the city.*

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* Of course no Mahomedan could have visited Elichpúr with an army in the eleventh century. But the date of Rája I'l, who is famous in these parts, is given with some confidence by the Elichpúr pandits, though his history has probably been confounded with that of his dynasty. On the legend of Rahiman it must be remarked that battles are not commonly won by the general losing his head at a critical moment; and in point of fact this story seems to be founded historically on the assassination (about 1400 A.D.) of a Báhmani commander at Kherla just as he had taken that fort. For there is a monument at Kherla to Dulla Rahimán Sháh's head.—[EDITOR.]

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Elichpúr.

Rahimán fought not for dominion, but for religion, and it is unknown who succeeded I'l, but the dynasty was probably Gond, which is known to have existed at that time at Narnála, Gáwil, and Kherla. Elichpúr is said to have remained thus 120 years; it was then conquered by Alá-ud-dín's Patháns, and afterwards came the Báhmani dynasty, from which time the outline of the city of Elichpúr coincides with the general history of the province. Whatever may be the date of its foundation, this town certainly holds no mean rank among the ancient historical cities of India, and during the Middle Ages it was a well-known capital. Elichpúr lost its chief grade of local importance from the time when the first Nizám-ul-Mulk, throwing off his dependence on the emperor of Delhi, became supreme ruler in the Dakhan, and Elichpúr was put under a viceroy's governor.

Nizám-ul-Mulk first appointed Ewaz Khán, who governed five years —from 1724 to 1728—and then dying was succeeded by Sújáyat Khán, from 1729 to 1740. Sújáyat Khán quarrelled with Raghoji Bhonsla, fought him near Bhúgaon, and was killed in the battle. The Elichpúr treasury on that occasion was plundered by the victor.

Sharíf Khán next succeeded, and held office from 1741 to 1752. He overrated his position and claimed equality with the Nizám, who in consequence deposed him and appointed Nizám Alí Khán, his brother, as governor. Ismáel Khán, a commander of 500 horse, and distinguished for his services, was appointed deputy, and got Akot and Bálápúr as tankha jágir. He built the palace at Elichpúr, and the wall round the city, making use of the stone of Rája I'l's Jain temples, and retaining the revenues of the district for several years. On rendering accounts they were considered unsatisfactory, and Nizám Alí marched to Ner and sent word to Ismáel Khán to present himself with Jáfar-ud-daula—this man was subahdar of Nirmal, the Nizám's vazír, and a great enemy of Ismáel Khán—who returned word to the Nizám that he would not disgrace himself by the vazír's company. A fight consequently took place at Kátsúr, a village between Ner and Ridhpúr; Ismáel Khán was defeated and slain, and his sons Belol Khán and Salábat Khán were taken prisoners.

The Nizám's son Alí Jáh Bahádur was then appointed governor. He administered by deputy. In the mean time the vazír, Jáfar-ud-daula, felt remorse for the death of Ismáel Khán, and admiration for the two sons, to whom he had given an opportunity of revenging it on him, which they would not take; therefore, on Mudhaji Bhonsla protesting against the mismanagement in Berár, he interceded with the Nizám and got Salábat Khán appointed governor in the place of Yetsha Jang; at the same time Ismáel's possessions were restored to his sons. Salábat Khán only remained two years at Elichpúr, but he did much to improve the city—he enlarged the palace, made the Be baha Bágh, and extended the ancient water-channel. He was a brave soldier, and on the war breaking out between the Nizám and Tippú Sultán he was ordered to join the army, and distinguished himself there, and afterwards at the battle of Kardla, also with General Wellesley's army in 1803. Námdár Khán,

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son of Salábat Khán, was given, besides his jágir of two lákhs, another of like value at Elichpúr, and managed his estate under the title of Nawáb until 1843, when he died. He is said to have been placed specially under the protection of General Wellesley by his father, and he got a jágir for payment of the Elichpúr brigade. After some years, getting into arrears, he gave up the greater part of his jágir, merely retaining what yielded him 3½ lákhs for his personal expenditure.

On his death he was succeeded by his nephew, Ibráhim Khán, who lived till 1846, when his widow's father, Gholám Hassan, was allowed to succeed him, and was called Nawáb,* until 1853, when the whole district was assigned to the British. Hassan, on his succeeding, had to pay a *nazarána* of seven lákhs, which he borrowed, and, in consequence of a suit instituted by the banker who lent the money, the palace and other property of the Nawáb's at Elichpúr is now under attachment.

From the time that the Nizám-ul-Mulk declared his independence the history of Elichpúr was intimately connected with that of the family of Shádi Khán Nasíb Khán. As in the account of the city, which will follow, many names will occur having reference to the descendants of those men, it will be as well here to give a short account of them.

Shádi Khán and Nasíb Khán were Patháu zamindárs; they came from Jeypúr to Haidarábád to trade in horses, and there attracted the notice of the Nizám, Násir Jang, who at first appointed them to the command of 100 horse, and on their distinguishing themselves in some fight promoted them to the command of 1,000 horse, and for their support gave them a jágir in Berár. From mere adventurers they rose to high importance, and from their descendants the governors of Elichpúr were principally chosen: of these, Ismáel Khán, Salábat Khán, Belal Khán, Námdár Khán, and Ibráhim Khán were governors of Elichpúr, Námdár Khán receiving the title of Nawáb. From them and their relations the various púras, or suburbs of the city, were named.

Little now remains of the rulers before 1720 except a building called the "*Hauz Katorah*," and a channel conveying the water of the Bichan, which runs through the present cantonments to the city, some three miles distant.

The city is walled in, and is surrounded by suburbs, called "púras;" these were very numerous at one time, but now only ten remain: they are—

1. Sharmastpúra, formed by Sharmast Khán in the year 1724.

2. Sultánpúra, formed by Sultán Khán about the same time. It is now held in jágir by Hyat Khań.

* The particulars of this transaction have much 'local colour.' Gholám Hassan first refused to pay the *nazarána* (fine on succession), and behaved very roughly to the troops sent to eject him. However, after some fighting, he came to terms; and five lákhs (£ 50,000) of the money were advanced by Púran Mal, the Rothschild of Haidarábád, on security of the estates and title-deeds. But just then came the Assignment, so when the Nizám's government had got the money they transferred the whole jágir to the British, leaving the banker and the ex-jágirdar to litigate over the bond, as they have been doing ever since. It is fair to add that the Nizám's ministry deny having ever received the cash, and there is a surmise that the astute Púran Mal merely deducted this amount from his claims on the Privy Purse.

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3. Sowie Sarmashpúra, formed in 1790 by Salábat Khán, and named after his eldest son.

4. Anwarpúra, named after Anwar Khatú, Salábat Khán's wife.

5. Wilyahpúra, named after his youngest son.

6. Rikabah; this was a bazár formed by Salábat Khán to accompany him on his military expeditions, and then when not on the march it used to remain at the place now called Rikabah.

7. Námdár Ganj, made by Námdár Khán in the years from 1825 to 1843.

8. Also Nasíbpúra, made by him, and called after his youngest son.

9. Abbáspúra, formed in 1812 by Fatteh Jang, the Diwán of Salábat Khán, and named after his son.

10. Jívanpúra, formed in 1798 by Jívan Khán, a son of Ismáel Khán's sister.

There is no doubt that at one time Elichpúr was a very great and prosperous city, and is said to have contained 40,000 houses.

The prosperity was, however, artificial, and was the result of the court being there; when that was removed the place rapidly declined, and it is difficult now to keep pace with the ruin which, notwithstanding our best endeavours, makes the place have a very tumbledown appearance.

There are at present 7,697 houses, with a population of 27,782, being larger than in any other town in Berár, although the city is not on any line of traffic, and is not the centre of any particular trade.

Rahimán's Dargáh.

The principal places of interest are—"*Dulla Rahimán's dargáh*," where Rahimán was buried. It is situated on the bank of the Bichan, from which a *chabutra* 35 feet high has been built: on this are eleven bastions and four gates. The building covering the tomb has silver doors. The tomb was built four hundred years ago by one of the Báhmani kings, the other parts by Mudhaji Bhonsla at a cost of Rs. 75,000.

Rahimán's death occurred on the 10th Rewil-ul-Awal, on which day each year it is commemorated. Government gives a yearly grant of Rs. 464, besides the village of Kándlí, which was given in jágir by Nizám Alí in the time of Ismáel Khán.

Palace.

The palace, built by Salábat Khán and Ismáel Khán, and afterwards added to by Námdár Khán. It is said to have cost three lákhs of rupees, and is of great extent, consisting of numerous courts and sets of apartments, and containing some good carving and stone-work. It has been neglected for the last twenty years, and is rapidly falling to ruin—in fact, now it is past all hope of repair.

Tombs of Nawábs.

The tombs of the Nawábs, commenced by Salábat Khán some fifty or sixty years ago, in the Sharmastpúra. Among these are some very handsome buildings.

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Fazlú Miyan's Tombs.

Inside the city are also the tombs of the family of Fazlú Miyan; these are said to have cost Rs. 10,000. There is a handsome tomb to Mahomed Pirzáda, a famous gúrú; it is said to have cost Rs. 5,000.

Kajiáchi Chelah.

There is a building on the banks of the Sápan which was built sixty years ago, at a cost of Rs. 20,000, by Bákar Sháh Fakír, in honour of his gúrú, whose tomb was at Kalbúrga. This fakír was much favoured by Ismáel Khán, and he planted what is now called the Lákh Band, which is said to contain over a lákh of trees: his tomb is in this garden.

Lákh Bund.

Be beha Bágh.

A large garden, made by Salábat Khán; has a handsome pavilion in the centre.

Námdár Bágh.

A garden somewhat similar, but smaller; has a summer-house in the centre. The garden is walled in, and cost some 40,000 Rs. It was made by Námdár Khán in 1828.

Mamdal Sháh.

There is a very fine well, said to be five hundred years old, called Mamdal Sháh; it is built of fine cut stone, and three draw-buckets can work at the same time.

Rámchandar Dewal.

Rámchandar Dewal, built 45 years ago by Eshwant Ráo at a cost of Rs. 30,000.

Sultán Garhi.

The Sultán Garhi, a detached fort, built a hundred years ago by Sultán Khán.

Bálájí's Mandar.

Bálájí's Mandar, built a hundred years ago by Bulákidás at a cost of Rs. 20,000.

Municipal affairs are managed by a committee.

Bazárs are held four times a week, viz., on Mondays, Tuesdays, Wednesdays, and Saturdays, and a great deal of traffic is carried on.

There is an English and Maráthi and a Female school in the city, two police stations, and a dispensary.

Amner.

Amner. A town in the Morsí taluk, situated at the junction of the Jám and Wardha rivers. It is opposite the town of Jalálkher, and it is supposed that at one time these two places formed one city. The population is mostly Mahomedan, and there are some 7,000 or 8,000 of their tombs, pointed out as being those of men killed in a great fight between the jágirdar and the Nizám.

There is an old temple to Máhádeo, on the banks of the river, and, about 30 paces off, a pool, the depth of which is unknown; at the bottom of it there is said to be a temple which can be seen when the river is clear. Tradition has it that this place is presided over by the gods, and that at one time any Bráhman by asking for cooking vessels over-night would find them near this hole in the morning; he was, however, bound to return them, when used, into the water: one day a Bráhman prayed for a large number, and, instead of returning them, sold them, since when they have never been supplied.

There are 416 houses, with a population of 1,800, and the revenue paid amounts to Rs. 1,024 (municipal tax Rs. 110).

There is a Government school in the town.

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Bairám Ghát.

Bairám Ghát. Although no town, the place is worthy of mention, on account of the great fair held there in October each year, and on account of its sanctity. It is situated about 14 miles east of Elichpúr.

During the night of the fair more than 50,000 persons from all parts assemble, and sacrifices are offered before a rock, the Hindús on one side and Musalmáns on the other. This rock is approached by a long flight of steps.

It is a curious and authentic fact that, although thousands of animals are sacrificed in front of the rock, and the place is several inches deep in blood, there is not a fly to be seen.

There is a tank said to contain water only every third year, which it is believed then comes from Benáres. The water is exceedingly dirty, but a dip in it has potent effects.

Barúr.

Barúr is about 65 miles east of Elichpúr, and is at present the head-quarters of the Morsí taluk. It is situated on the banks of the Choráman river. The inhabitants are chiefly Málís, and the houses flat-roofed. The population is 7,065, the number of houses 1,592, and the revenue Rs. 7,583.

The public buildings consist of a cutcherry, a police station, rest-house, and Government schools; there is also one school established by the villagers themselves. Municipal affairs are carried on by a committee.

A bazár is held on Sundays; the principal trade is in turmeric, molasses, and cotton. The places of interest are temples to Máhádeo and Rámchandar.

Chándúr.

Chándúr is a village 16 miles east of Elichpúr, and is celebrated on account of the bazár held there, which is one of the largest in Berár. Chándúr was in Námdár Khán's jágir, and he first established the bazár, about fifty years ago. Goods are brought there from all the large towns within a wide circle, and the sales amount in value to about a lákh a week.

To make the bazár worthy of the position it occupies, a tax has been imposed of two annas on each cart-load and one anna on each bullock-load brought for sale. The income from this will amount to about Rs. 10,000 a year.

There are 981 houses in the village, with a population of 4,205 persons; the rental is Rs. 3,191, and a municipal tax of Rs. 2,350 is also paid. There is a large drinking-trough and well in the village, which has lately been repaired, Bálmuk and Bhojráj paying half the cost.

A police station is also located here.

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Dewalwára.

Dewalwára, a village on the Púrna, about 14 miles from Elichpúr, was 75 years ago a town of much importance, containing some 5,000 houses, a large Bráhman population, and the taluk authorities used to reside there. Now it has become an insignificant village, with a rental of Rs. 1,764, but is worthy of notice on account of its ancient buildings.

Dewalwára is, according to Hindú mythology, the place where Narsing, after killing Hírania Kásipú, was able, after failing everywhere else, to wash the blood-stains from his hands.

There is a temple and idol to Narsing, which has been there from time immemorial, with steps to the river, and a ghát. Near this is a place now called "Kar Shudhí Tírth," or "holy place of cleaning hands."

There is also a temple to "Vithal Rukhmayí," built in the time of Salábat Khán by one Máhádeo Ráo Lakshuman of Nágpúr, at a cost of Rs. 15,000; also a masjid, built some three hundred years ago.

Dariápúr.

Dariápúr, about 25 miles south-west of Elichpúr, is the head-quarters of the taluk of that name, and is situated on the banks of the Chandra Bhága: close to it are the large villages of Báblí and Wánosa: the latter place is celebrated on account of the large bazár held there once a week. It was established some forty years ago by one Bápú from Nágpúr, but has since somewhat deteriorated.

Dariápúr contains 873 houses, with 3,328 inhabitants, chiefly Kunbis. It pays a revenue of Rs. 2,454, and municipal tax of Rs. 960.

The public buildings consist of a cutcherry, police station, and two Government schools.

There are a few good private houses, notably one, belonging to the deshmukh, built some sixty years ago by Bahádur Ráo; this is one of the best houses in the district, and contains some handsome carving.

A municipal committee carry out town improvements.

There are several temples and mosques outside the town.

Hiwarkher.

Hiwarkher, a town in the Morsí taluk about 45 miles to the east of Elichpúr, prettily situated on the banks of the Pákand Nalí, a tributary of the Wardha.

It contains 710 houses, and 3,164 inhabitants, chiefly Kunbis. The revenue is Rs. 2,674 (and the municipal tax Rs. 819). The principal trade is in molasses and salt. A bazár is held every Monday, when a good deal of business is transacted. The only building of interest is a temple to Bálájí.

There is a Government school and a fine encamping-ground.

Jarúr.

Jarúr, in the Morsí taluk, about 60 miles east of Elichpúr, situated on the bank of the Soki river. It contains 913 houses, with 4,195 inhabitants, and pays Rs. 8,507 revenue.

The principal trade is in pán leaves, of which there is very extensive cultivation.

A bazár is held on Wednesdays. There is a Government school, and the places of interest consist of a Jain temple, and two others to Marúti and Bálájì. — Antiquities and Remarkable Places.

Karasgaon.

Karasgaon, a town about 8 miles north-east of Elichpúr, was formerly in Námdár Khán's jágir, and was the head-quarters of the talukdárs, one of whom, by name Vithal Bhágdeo, in 1806, built a kind of fort, of fine sandstone, at a cost of Rs. 25,000, but it is now in too ruined a condition to be of any use. It contains 1,616 houses, of a poor description, and 7,169 inhabitants.

About the town is very extensive garden cultivation, the chief produce being sugarcane, haldi, and vegetables. A market is held on Mondays, when large quantities of wheat, rice, gram, and mhowa are brought in from the hills. The sales are said to amount to Rs. 25,000 a week. Good bullocks are also obtainable. There is one Government school in the town, but no buildings of any interest.

Morsí.

Morsí is in the centre of the taluk going by that name, and is about 40 miles east of Elichpúr; it is situated on the banks of the Narka river. It contains 1,221 houses, with 5,332 inhabitants, and pays a revenue of Rs. 3,748-12-0 and municipal tax of Rs. 1,225. Here are the head-quarters of the tahsildár.

There are a few good houses, but the rest are wretched huts. A small bazár is held on Tuesdays. There is a ruined mud fort, in which the police station and resthouse is located. There is one Government school, for which the patel and inhabitants have recently built a house.

U'práy.

U'práy, a small village in Dariápúr taluk, on the banks of the Púrna, about 18 miles due south of Elichpúr, is noticed here on account of a celebrated tomb, called Sháh Dáwal, being in memory of a Musalmán named Sháh and a Mhár named Dáwal, who came together from Hindusthán some two hundred years ago, settled in the village, and on dying were buried in one tomb. Both Hindús and Mahomedans worship here, and it is the custom to pray before the shrine previous to any work being undertaken, or when any gift is particularly desired. A fair is held every Thursday, and a large fair once a year, in April. The repute of this shrine is so great that large numbers of people visit it and support it by voluntary contributions and thank-offerings.

Paratwára.

Paratwára, the military cantonment and civil station of the district, is situated on the Sápan and Bichan streams, and is about two miles from the city. The present military force consists of a regiment of infantry, a battery of artillery, and a detachment of cavalry, but at one time it was the head-quarters of a brigade.

The station consists of a main road, with officers' houses, mostly thatched, on each side; the infantry and artillery lines immediately in front, and the *sadar* bazár in rear. The cavalry lines are on the left bank of the Bichan. There are plenty of trees, the roads are well laid out, and with the hills in the background the appearance of the place is very pleasing. It is not considered healthy, as the site is low and lies too close under the hills.

Antiquities and Remarkable Places.

The *sadar* bazár consists of fine broad streets with very fair houses on each side. A conservancy establishment is maintained, and great pains taken to keep the place clean.

Paratwára.

There is an English school in the cantonment, and two others in the bazár, one for girls and one for boys.

A police station and reserve guard are located in the bazár, and the Civil jail is also there.

A Government garden has been made. At Paratwára are the Courts of the Small Cause Court Judge and of the Cantonment Magistrate.

Ridhpúr.

Ridhpúr is in the Morsí taluk, about 20 miles east of Elichpúr. It belonged to Salábat Khán, having been given to him as tankha jágir, and it was a place of much importance. It was surrounded by a stone wall, and contained some 2,000 houses and 12,000 inhabitants forty years ago. In the time of Námdár Khán, when Bison Chand was talukdár there, the people were much oppressed, and deserted the place, which now only contains 526 houses and 2,450 inhabitants. The wall has almost entirely disappeared, and the town has a ruined look.

Ridhpúr is principally known on account of a Mánbháu institution which exists there. This sect was founded by one Kishn Bhat, some two hundred years ago. He is said to have obtained a magic cap, by wearing which he assumed the likeness of the god Krishna, and on this account became widely celebrated; this cap was at last forcibly taken from him and burnt.

Kishn kept a Máng woman, and by her had four sons. As by their birth they could not belong to their father's caste, they formed a new class, called Máng-Bhay, which has since been corrupted to the present Mánbháu.*

There are branches of this sect in several parts of India, but I believe the chief institution is at Ridhpúr. The head of the religion is a Mahant, and with him are associated a number of priests, none of whom are allowed to marry—indeed celibacy is strictly enjoined on all; and although some men and women do remain single, and devote their lives to religion, still, as a rule, morality is not strict, and the community much resembles that of monks and nuns at a somewhat lax period.

Members of any class or religion can enter the order, and infants are also dedicated to it. Krishna is worshipped, but the religion is of a liberal character. The Mánbháus are a harmless, industrious set, liked by the people, but hated by the Bráhmans. Both men and women shave all hair from the head, and as to dress, both wear a black cloth tied round the middle, and forming a kind of skirt, to show that, having devoted themselves to religion, they in their worldly conduct no longer recognize any distinction as to sex. Their custom is to bury the dead.

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* This is the Bráhman derivation, and it has been given textually, as an amusing and characteristic sample of vindictive etymology. The meaning of the word Mánbháu seems uncertain; some refer it to Máhá ánubhao, *i.e.*, great understanding.—[EDITOR.]

Good water is scarce at Ridhpúr; the people drink from what is called Lála's well. There is a Government school established. The principal buildings of interest are Rámchandar's temple, and the Mánbháu building, called Ráj Math. The land revenue is Rs. 2,088, and the municipal tax Rs. 297. Antiquities and Remarkable Places. Ridhpúr.

Sirasgaon is a large village about 14 miles to the north-east of Elichpúr. It is noted on account of being the richest village in the district. It contains 1,220 houses, with a population of 5,599, and it pays a revenue of Rs. 14,817. A small bazár is held once a week. A police outpost is stationed in the village. Sirasgaon.

Sendúrjana is in the Morsí taluk, about 60 miles east of Elichpúr. It belonged in jágir to an agent of the Nágpúr Rája, called Gáikwár, who lived there, and who made the village one of considerable importance. He built a splendid well about a mile distant, which goes by his name, and which cost, it is said, some 20,000 rupees. There are 1,510 houses, chiefly flat-roofed; the inhabitants, for the most part male, number 7,032. The revenue amounts to Rs. 4,862; a large bazár is held on Friday, the principal trade being in turmeric, cotton, and opium. The municipal tax amounts to Rs. 1,361, and there is a municipal committee. A Government school and a police outpost are in the town. Sendúrjana.

Sálbaldi is about 5 miles north of Morsí, and is partly in the Baitúl district. It is an insignificant village, but holds an important position in Hindú mythology. It is here that Sita is said to have come when she was deserted by Rám, and to have given birth to her two sons, Lahú and Kusa; these were taught by Wálmík after he had been reformed by Nárad, who released him from his entombment at Sálbaldi. It is here that the great fight is said to have occurred, when Rám, having let loose his horse Sámkarna (five colours), was, with his three brothers, defeated and slain by his sons. When his clothes were recognized by Sita, he and the other slain were brought to life again by Wálmík; Sita and the sons were then acknowledged by Rám, and were taken by him to Oude. Sálbaldi is situated on the Márú river, and is celebrated on account of two springs—one very cold, and the other hot, or decidedly tepid. Sálbaldi.

Anjangaon is in the Dariápúr talúk, and about 16 miles west of Elichpúr; it is situated on the banks of the Sháhnúr river, and is a place of considerable importance, particularly noted on account of the treaty entered into there between the British, under General Wellesley, and Sindia, on the 30th of December 1803. The town was formerly walled in, and a náik or tahsildár used to reside there. It contains 3,125 houses with a population of 8,615 inhabitants; the land revenue is Rs. 6,380 and the municipal tax 2,901. A large bazár is held on Mondays. The principal trade is in pán, and cloth manufactured there. It is also well konwn on account of its basket-work. Anjangaon.

There is extensive and rich garden cultivation round the town.

There are a municipal committee, three schools, and a police station at Anjangaon.

Description of Towns.

Amráoti District.

Amra'oti District.

Description of Towns.

A brief description will be given of the following towns of the Amráoti district, viz.:—

	Population.	Distance from Amráoti.
		Miles.
Amráoti	23,410	......
Badnera	6,876	6
Anjangaon Bári	3,123	10
Alangaon	510	10
Bhátkoli	2,133	10
Kolápúr	6,169	18
Murtizápúr	3,897	30
Karinja	11,750	36
Talogaon	4,198	24
Umbarda	286	30
Chándor	2,708	24

As a general rule, it may be said that their present importance is in an inverse proportion to their antiquity.

Amráoti.

Ancient name "*Amráoti,*"* from the goddess Amba, whose temple is still standing here. The legend goes that it was from Amráoti that Krishna carried off Rakmini, who came here with her brother Rakmya to pay her vows at Amba's temple, before her marriage with Shushupál. With them, to witness the ceremonies, came a number of persons called *Warhádis* or *Warháris*, who, settling here, gave their name to the country, Warhár (corrupted) = Berár. Rakmya, after Rakmini's *enlèvement*, tried the chances of a battle with Krishna, but was defeated, and only spared to the urgent entreaties of his sister. He then settled at Bhátkoli, a town some 8 or 10 miles to the westward, where his name has been perpetuated by a temple erected in his honour.

About 125 years ago there was a great immigration into Amráoti of persons from the neighbourhood of Akola, who had been driven away by the tyranny of their talukdárs. It was about this time also that Raghoji Bhonsla, to protect the inhabitants, built the wall which still environs the city, at a cost of about 1½ lákhs.

Under the Nizám a force of 1,150 men was kept up to protect the city.

In 1804 General Wellesley encamped here after the capture of Gáwilgarh. It had then no commercial importance. Now it is the chief cotton mart (except Khámgaon) in Berár, besides being the centre of the spice trade.

The city, which is divided into two parts—the Kasba and the Peth—is but badly supplied with sweet water, most of the wells being

* Doubtful.—(EDITOR.)

brackish. The conservancy is on the whole very good, and is becoming better every day.

Description of Towns.

Amráoti.

Amráoti is situated in 77° 49′ east longitude, and 20° 55½′ north latitude. It is celebrated for its cotton trade, but its general trade is also very extensive. It is a great depôt for all the local markets for piece-goods, metals, groceries, and other articles imported from the western coast. It is 6 miles from Badnera, the nearest railway station on the Great Indian Peninsula line, but a branch line to this place is to be immediately commenced. Badnera is 411 miles from Bombay, and 140 miles from Nágpúr. It is 1,332 miles from Calcutta by rail, as follows :—

Badnera to Jabalpúr *viá* Bhosáwal	475 miles.
Jabalpúr to Allahábád	228 ,,
Allahábád to Calcutta..................................	629 ,,
Total......	1,332 miles.

Population.

The population of the town as per census of 1867 is 23,410, consisting of—

	Males.	Females.
Adults	9,349	7,882
Children	3,313	2,866
Total......	12,662	10,748

Houses.

The number of houses is 6,317.

Castes.

The castes may be briefly described as follows :—

Hindús	17,265
Mahomedans	4,410
Europeans	31
Others	1,704
Total......	23,410

Principal classes of the population.

The principal classes of the population are—

Grain-sellers.................	293	Oil-sellers	115
Cultivators	559	Government servants......	422
Bankers & general merchants.	36	Private do.	1,895
Cloth-merchants	335	Tailors..................	117
Brokers.....................	285	Barbers	111
Goldsmiths	158	Bricklayers	67
Banias	60	Milksellers	48
Shroffs	116	Butchers	45
Pleaders	31	Potters	69
Carpenters	78	Dyers	53
Traders in Cotton	93	Printers	5
Dhobis	35	Cartmen on hire	24
Liquor-sellers	16	Bearers	17
Shoemakers	137	Coolies	1,753
Blacksmiths	52		

Description of Towns.

Amráoti.

Public Buildings.

The public buildings are—

Post Office,
Telegraph Office,
Small Cause Court,
Tahsili office,
Civil Dispensary,
Civil Hospital,
Clock Tower,
Cotton Yard.

At the Civil station, two miles from the town of Amráotí—

Commissioner's office,
Deputy Commissioner's offices,
Post Office,
Jail, to contain 494 prisoners,
Civil Hospital,
Travellers' Bungalow,
Police Lines and Reserve,
Infantry Lines for one Company,
Executive Engineer's Office and Stores.

There is also a cemetery.

A church is now being built.

Market-place.

Up to the present time Amráoti has not been able to boast of a regularly constructed market-place, but one is now being built. The weekly market has hitherto been held in an open space, near the Bhusári gate.

Principal Gates.

There are five gates to the town of Amráoti, which is surrounded by a strong stone wall, 20 to 26 feet high, and 3,750 yards, or 2¼ miles, in length. The names of the gates are as follows:—

1. Bhusári darwáza, on the east,
2. Nágpúr do. on the north,
3. Amba do. on the south-east.
4. Kholápúr do. on the west,
5. Máhajanpúr do. on the south.

Besides these there are four small gates, for foot-passengers only, called "Khirkís," viz., Khimári, Pullel, Chatrapúri, and Budhwár.

Principal Streets.

The names of the principal streets are—

1. Large Bhusár street,
2. Dhanráj street,
3. Bhusár or Corn street,
4. Bazár street,
5. Shroff street,
6. Bhawáni street,
7. Sáokár street,
8. Khumbhár street,
9. Málípúra street,
10. Lakarganj street.

Remarkable Buildings.

The following are the principal remarkable buildings:—

1. Temple of Bhawání, also called the Amba temple,
2. Do. do. do. do.
3. Do. of Báláji,

and five other temples.

Description of Towns.

Amráoti.

The temple of Bhawání is said to have been built a thousand years ago. The other temples were built about a hundred years ago.

History relating to the town.

The town is said to have been founded by Raghoji Bhonsla. At one time there was a representative of the Nizám, as well as one of the Bhonsla, at the place.

The Bhonsla received 60 per cent. of the revenues, and the Nizám 40 per cent.

The wall was commenced in 1214 Fasli by the Nizám's government, to protect the wealthy traders residing in the city from Pindáris. It was not completed until 1230 Fasli, thereby extending over a period of seventeen years. It is said to have cost four lákhs of rupees.

The *Khunári* Khirkí is said to have obtained its name from the fact of 700 persons having been killed in a fight near it on the 10th of Moharam 1226 Fasli.

In 1255 Fasli, on account of a failure of rain, the price of jawári was raised from 5 to 20 Rs. per candy, and the enraged populace murdered one Dhanráj Sahu, a wealthy trader, who had bought up large quantities of rice with a view to obtain large profits.

Sadar station.

The chief station was established in January 1859.

The deputy commissioner's cutcherry was completed in the year 1860.

The large jail was commenced in the year 1866; it has not yet been completed.

There are 17 houses and bungalows at the station. The house accommodation is at present insufficient for the requirements of the place.

Amráoti boasts of one newspaper, a Maráthi one, called the Satya Prakásh.

Badnera.

Badnera is a town on the Great Indian Peninsula railway, and is the station for Amráoti and Elichpúr. It is fast rising in importance, from being the place from which all the full-pressed and nearly all the half-pressed cotton is despatched to Bombay. The old town, in which is situated the mud fort built some two hundred years ago by Bulu Khán and Salábat Khán, is on the north side of the rail. There is a large quantity of garden land about it, in which pán and opium are grown for the Amráoti market. Under the Moghlái rule it was the residence of the náib talukdárs. In former days the Nizám had two and the Bhonsla one share in the revenue, which gave rise to frequent squabbles between the Nizám's officers and those appointed by the Nágpúr government.

There is a large steam ginning and press factory here.

It is called Badnera Bíbí, from having once formed part of the dowry of the daughter of the king of Ahmadnagar. From 1151 it was in the possession of the Nizám till 1182 (Fasli), when it came into the

Description of Towns.

Badnora.

possession of the Peshwa as a jágir. In 1227 it was restored to the Nizám. It was looted, and the forts and town walls partly demolished, by Rája Rám Subah in 1230 Fasli.

The large proportion of garden land is said to be due to one Mahináji, a patel and Chandári, who in 1050 Fasli, at his own expense, brought over gardeners from Jálna, and afforded the inhabitants opportunities for irrigating their fields by digging wells. Pán and plantains are chiefly cultivated. Seventy-five years ago this town was in a flourishing condition, and contained some 1,500 houses. Its decadence is said to be owing to an imposition of Rs. 60,000 laid upon its patel (who was in the service of the Bhonsla), and though he himself evaded it by flight the inhabitants had to pay up. Still further exactions almost totally depopulated the town, which has never recovered.

Kholápúr.

Kholápúr. Another victim to the exactions of talukdárs, which drove away the inhabitants. Many of them have now returned, but the number of houses has dwindled from 700 to 500. This town was formerly of some importance, and contained (as it does now) an unusual proportion of Musalmáns. It is said to have numbered in old times over six thousand inhabitants. In 1809 Vithal Bhágdeo, subahdár of Elichpúr, levied a contribution of one lákh. The inhabitants refused to pay. The subahdár accordingly besieged the town (which was then protected by walls) for two months, when the inhabitants gave in. The town was looted by the troops, and has never recovered its former prosperity. Its rapid decadence may also be attributed to the annual fights between the Musalmáns and the Rajpúts, when the victorious party always took occasion to loot at least part of the town.

Kholápúr used to be known for its silk trade, the silk-weavers forming a rich and influential part of its inhabitants. The trade is now very much decayed.

Murtizápúr.

Murtizápúr. A town on the G. I. P. railway. Large quantities of cotton are sent here from Kárinja and other places for transmission to Bombay. The tahsildár's office is in the fort. There is a travellers' bungalow here.

Kárinja.

Kárinja is a town of some commercial importance. The wall round the town, built many years ago, is now in a dilapidated condition. There is a travellers' bungalow, which was built when the dák line from Nágpúr ran through the town. Kárinja boasts several very ancient temples, the carved woodwork of which is greatly admired. The town takes its name from an old Hindú saint, Kárinj Rishi. The Karanj Mohotmaor Purán relates that, being afflicted with a grievous disease, he invoked the aid of the goddess Amba, who kindly created for him a tank, in which he bathed and was clean. The one opposite Amba's temple, which goes by his name, is said to be the identical tank.

Like Badnera, Kárinja Bíbí once formed part of the dowry of the daughter of the king of Ahmadnagar.

Talagaon, Dasha Sahasra.

Talagaon. The largest town in the Chándúr taluk, and formerly the tahsili station, which has been removed to Chándúr, on account of the latter being on the line of rail. It is now greatly decayed, but the ruins of many fine houses and temples attest its bygone prosperity.

The origin of its nickname, Dasha Sahasra (Talagaon of the pumpkin, it might be called), is peculiar, but not very credible. The legend runs thus:—The wife of the jágirdár and the wife of a wealthy merchant went to Marsat one day. Now it happened on this particular day that an uncommonly fine pumpkin was exposed for sale. It attracts the notice of both simultaneously. Their mouths water. They both admire it, both desire it, and finally both try to outbid each other for it. The merchant's wife, in all the pride of wealth, determines to have it at any price; the dignity of the jágirdár's wife forbids *her* giving way. The price rises rapidly. One hundred is a trifle. So is five. A thousand is reached, and the pair get warm to their worth. So they quickly bid up to five thousand, and from that to ten thousand, at which price it is ultimately knocked down. The legend unfortunately leaves us in the dark as to who carried off the prize, but it is currently believed that the merchant's wife was the victor. In memory of this exciting but bloodless contest the town was dubbed "Dasha Sahasra," which being translated (from the Sanscrit) means ten thousand.

Description of Towns.

Talagaon.

Umbarda. A town 6 miles east of Kárinja, chiefly celebrated for its cattle-fair.

Umbarda.

Chándúr. The new tahsili station of the district, about a mile from the line of rail. There is here a tahsildár's office and a travellers' bungalow near the railway. Chándúr is surrounded by gardens.

Chándúr.

Akola.

Antiquities.

The district antiquities are few. We have a plain rock-cut temple at Pátúr, and thirteen of those temples called *Hemár Panti*, which have been built by cut-stone without any cement. The finest of these are at Pinjar and Bársi Tákli; there is also a small but well-carved one at Yela, and another, well preserved by a thick plastering of mud that entirely conceals its form, at Kutása, in Akot taluk.

Antiquities.

Akola.

One of the prettiest structures in the district is the *chhatri* (umbrella) of Rája Jai Sing, the Rajpút prince, who commanded under Aurangzeb. It is a kind of open pavilion on the edge of the high bank above a river just outside Bálápúr.

At Sháhpúr, near Bálápúr, are ruins of the place built by Prince Morád Sháh, son of Akbar, who commanded in this province when it was first annexed, and died here in 1599 A.D.

Of modern Hindú temples there are 169 in all. There are 56 masjids or mosques, of varying antiquity. Only one of them is dated by repute from the time of Sháh Jehán. Most of the buildings raised by Mahomedan religion are in Berár connected popularly with the name and era of Aurangzeb. There are 19 dargáhs, that is, tombs of saints or martyrs that have been built over and preserved as shrines, where prayers and offerings are made. Of these the most noteworthy is at Dhárúr, north of Akot, where, under a high dome, lies buried Pír Námad Aulia Ambia, in a picturesque situation on the banks of a stream, below the Narnála hill. The tradition is that two hundred

Antiquities. Akola.

years ago he led the forlorn hope at the storming of Narnála fort, which was then invested by a Delhi emperor. The legend does not say whether the Pír was killed in the assault, but from the tall pile over him men of this later generation may guess that he died in some famous way.*

At Gáwarda is the tomb of Sháh Dáwal, built about 160 years ago. Other well-known dargáhs are at Jámbád, Málegaon, and Dhánápúr.

Principal Towns.

Principal Towns. Akola.

Akola may have got promoted above the ordinary rank of substantial villages about the beginning of the 18th century. It had for a long time been the head-quarters of a sub-district before the British took charge of this country; its old brick fort and stone-faced walls with bastions distinguish it from other country towns of the same size. There was one fight here (date uncertain) between the Nizám's forces and the Maráthas; and in 1790 the Pindári Ghází Khán got worsted before the town by the Bhonsla's commander. General Wellesley encamped at this place for a day in 1803. The people now say that the prosperity of the place was severely damaged some thirty or forty years ago by the uncommonly bad administration of a talukdár, who robbed inordinately himself, and did not keep off other robbers: so there was a great emigration to Amráoti.

Akola is now the head-quarters of the Akola district, and of the West Berár division of the Assigned Territory; it is on the Nágpúr extension of the Great Indian Peninsula railway, 383 miles from Bombay and 157 from Nágpúr. It has a population of 12,236. The town is divided by the river Múrna, Akola being to the west, and Tájnápeth, with the European habitations and Government buildings, to the east. The inhabitants of Tájnápeth are chiefly Mahomedans or Baids, sellers of cloth. There are three or four wealthy merchants, but the trade of Akola is not confined to any special article. There are two markets—one held in Tájnápeth on Sundays, and the other in Akola on Wednesdays: the former is the principal market, and is well attended. In the centre of the market-place are two handsome covered buildings recently erected, occupied chiefly by the cloth-sellers on bazár days.

The commissioner's and deputy commissioner's court-houses, the central jail, holding five hundred prisoners, the post-office, tahsili, barracks or rest-houses for European troops close to the station, are the principal public buildings. Besides, there are a civil hospital, an engineer's office and workshops, a charitable dispensary, police lines and office, and Marathi and U'rdú boys' and girls' schools, and an English High school.

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* *Καί ποτε τὶς εἴπησι καὶ ὀψιγόνων ἀνθρώπων*
....
'Ανδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
"Ον ποτ' ἀριστεύοντα κατεκτάνον..............
Iliad, vii. 87.

Principal Towns.

Akola.

A town-hall is conveniently situated near the tahsil office, connected with the old town of Akola by a road which will lead straight over the bridge (building) across the river to the main street of the town. An English church stands in the centre of the station. For travellers there is a good bungalow and a sarai close to the railway, and the Temple Garden (called after Sir Richard Temple) lies near.

A cotton-market has been set apart in Tájnápeth, where half-presses are worked in the season. The number of bales brought to market this year was between seven and eight thousand.

In the deputy commissioner's court-house are the district treasury, currency and money order offices. A telegraph station is established close in front.

Akot.

Akot, the head-quarters of the tahsildár of the Akot taluk, is situated about thirty miles to the north of Akola, on the road to the old fort of Narnála, on the Sátpura hills, which is distant from Akot ten miles.

The population of Akot is 14,006—many Mahomedans and Rájpúts. It is one of the chief cotton-marts of Berár. European and Native merchants assemble here during the cotton season, and the New Bank of Bombay has a branch establishment. The trade returns show that this year 32,000 bojas of cotton were brought into the Akot market. The annual average is calculated at 40,000. The town itself is large, and possesses some buildings worthy of notice, private houses, masjids, pagodas, &c., where some good carving is to be seen. Besides being well known as a cotton-mart, Akot is celebrated for its carpet manufacture. The carpets are strong and smooth in texture, but the best sort is nowadays made only to order.

There is much garden land about the town, and a number of mango-trees.

Almost every house possesses a fresh-water well.

Two weekly bazárs are held here, one on Wednesday and the other on Saturday. A few years ago a certain sádhu started a fair, which is held in the month of Kártik (November and December).

There is a tahsil office in the town, a charitable dispensary, an English and Maráthi and an U'rdú school.

A telegraph station is opened during the cotton season, for which a permanent building is being constructed, and a travellers' bungalow has been begun.

The road from Akola to Akot is partly bridged, but the most important river to be crossed, the Púrna, is unbridged. All the cotton is despatched not to Akola but to Shegaon, a railway station, distant about 35 miles by an unmetalled road, nearer to Bombay than Akola.

Khámgaon. Lat. 20° 50′ Long. 76° 30′.

Khámgaon, now the largest cotton mart in the province, was fifty years ago a place of no importance; it is distant from Akola 32 miles.

The population is now 9,432. The market was established about the year 1820 A.D., when a few merchants opened shops and began to trade in ghí, raw thread, and a little cotton. The place is said to owe its start in commercial life to the good management of one Jelál

Principal Towns.
Akola.

Khán, a revenue collector, who harboured and encouraged traders. But the settlement of capitalists here is ascribed to a characteristic accident. The great camps of Pindáris were followed by many merchants and brokers, who made great gains by buying up the booty. In 1818 Colonel Doveton broke up a large horde of Pindáris at a village close to Khámgaon; they were forced to disband and scatter, so the honest prize-agents of this camp settled at Khámgaon, and their descendants are virtuous cotton-dealers. The quantity of cotton brought into Khámgaon averages in good seasons above 100,000 bojas; but for an account of the trade see a subsequent chapter.

The general appearance of the town is picturesque; it is surrounded by low irregular hills, while in the hollow, in and about the town, trees are plentiful.

There is abundance of good spring-water; upwards of four hundred wells, public and private, furnish the town with fresh water.

The public buildings at Khámgaon are the assistant commissioner's cutcherry, a handsome sarái, dák bungalow, dispensary, and post-office—all close round the new railway station now in progress. In the town are a police station-house, a large school-house, a building used temporarily as a telegraph office, and a weekly market-shed. There is a bridged road from Khámgaon to Nándúra, a distance of twelve miles, where there is a station on the Great Indian Peninsula railway. There is also a fair-weather road to the other nearest station at Shegaon, about equidistant with Nándúra. The new branch line, however, from Jalam—eight miles distant—opened in March 1870 by the Viceroy, relieves these roads of most of the traffic.

Of the private buildings those erected by the European merchants who have recently established themselves here are the most conspicuous; of these the principal are the Berár Ginning Company's and the Mofussil Pressing Company's factories: all these possess steam machinery for full-pressing cotton. There is, to the east of the town, a large inclosed cotton-market, having a small building in the centre used as an exchange-room. The town possesses a committee of European and Native gentlemen established under the Municipal Act.

The weekly market is held on Sunday; and a branch of the Bombay Bank is open for business during the six working months of the year.

There are several gardens in the town belonging to merchants, which produce oranges, limes, figs, guavas, grapes, and vegetables both European and Indian.

Khámgaon has a tahsildár and a sub-treasury. The assistant commissioner is judge of the Small Cause Court, and has the full powers of a magistrate.

Bálápúr.
Lat. 75° 50′.
Long. 20° 40′.

Bálápúr is sixteen miles to the west of Akola, and six miles from the railway, the nearest station being at Páras (road unmetalled but good). The population is 12,631, amongst the people being many Gujaráti Bráhmans.

Principal Towns. Bálápúr.

The town is divided by the river Mun into Town and Peth. There is a tahsil cutcherry and treasury, a library, a charitable dispensary, two Anglo-Vernacular schools, U'rdú schools, including a girls' school, a police station, and a post-office.

Bálápúr was the chief military station of the Moghal rulers of Berár after Elichpúr. The name probably comes from the temple of the goddess Bála, situated on the river-bank between the town and the peth, but in no way a remarkable building. A fair was formerly held in honour of the goddess—one of the largest fairs in Berár some seventy-five years ago. Bálápúr is mentioned in the Aín-i-Akbari as the name of one of the richest parganas of Subah Berár. It may thus be conjectured to have been a town long before the Moghal invasion. Azim Sháh, son of the emperor Aurangzeb, is said to have resided here, and to have built a mud fort. In July 1721 A.D. Nizám-ul-Mulk fought, close to this town, a bloody battle against the imperial forces, and won his victory only by drawing his impetuous adversaries into an ambush, whence he destroyed their cavalry by his famous Dakhani artillery.*

The present fort of Bálápúr is the largest, and probably the strongest, in Berár, the hill-forts of Melghát excepted. It was completed in 1757 A.D. by Ismáel Khán, first Nawáb of Elichpúr, as we learn from an inscription on the front gate. The Jama Masjid, in the city, was built, according to an inscription on one of its stones, in 1622 A.D. It is a fine building, 90 feet long. On the bank of the river, to the south of the town, there is a *chhatri* (umbrella-shaped pavilion) of black stone, supposed to have been built by Savai Jai Sing Rája, who came with A'lamgír to the Dakhan, and was one of his best generals. This edifice is 25 feet square and 38 feet in height.

There is a good market at Bálápúr on Saturday, but the place has not much trade. It has a large proportion of Musalmán inhabitants, and its woven manufactures had formerly good repute.

Jalgaon. Lat. 76° 37'. Long. 21° 3'.

The town of *Jalgaon* is to the north-west of Akola, distant from it 36 miles. It is eight miles south of the Sátpura range of hills, and 17 from the railway, the stations nearest to it being at Nándúra and Malkapúr, in the Buldána district. There is a pass over the hills just north of the town, which leads to A'sirgarh and Burhánpúr.

The place is called Jalgaon-Jámbod (from a village near to it), in order that it may be distinguished from Jalgaon in Khandesh. It is mentioned in the Aín-i-Akbari as the head of a pargana. Its population is 8,763. It possesses a tahsil cutcherry, a middle-class school, a police station, a charitable dispensary, and a post-office. Spring water is very plentiful. Grapes, plantains, and betel leaves are the fruits by which Jalgaon is chiefly known.

There are many large gardens around the town, principally on the western side.

Market-day is Saturday. The average import of cotton into the Jalgaon market is 5,000 bojas.

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* The field of this decisive combat for rule in the Dakhan lies between the villages of Kolhari and Pimpri Gauli.—(EDITOR)

Principal Towns.

Pátúr.
Lat. 77°.
Long. 20° 27'.

Pátúr lies on the highroad from Akola to Básim and Hingoli, being 18 miles distant from the first-named place. It is situated just under the hills, up which a pass leads to the Bálághát country. The population, composed largely of Mahomedans, is 6,011.

The weekly market is held on Saturday, and in January and February an annual fair.

A metalled road runs past Pátúr to Básim; the place is rich in mango-trees, amongst which good camping-ground is to be formed.

There is here a police station and a post-office.

Here, in the side of the low hill just east of the town, is a rock-hewn Buddhist monastery. The shrines of a Musalmán saint and of a Hindú sádhu, both at Pátúr, are well known and much frequented.

Argaon.

Argaon is situated 32 miles to the north of Akola. It contains nearly 1,000 houses, and has about 800 wells. It is the seat of a petty Civil judge, and has a Government school, a police station, and a post-office.

The name means *well-town*, and the place abounds with good water close to the surface. Like most well-watered places, its origin is not modern, for it is mentioned among the parganas enumerated by the Aín-i-Akbari; but at present it is insignificant.

About three miles to the south of this village General Wellesley fought, on the 29th of November 1803, the battle which delivered Berár out of the hands of the Nágpúr Rája. The loss of the British was 346 men killed and wounded; that of the Maráthas is not recorded, but a deep ravine or watercourse is still shown which lay across the rear of the broken army, and checked their confused retreat until they had been sufficiently sabred by cavalry and pounded by guns.

Pinjar.
Lat. 76° 46'.
Long. 20° 47'.

Pinjar was formerly a prosperous place containing 2,000 houses, of which now only 700 remain. Its decline dates from 1772 A.D., when Mudhaji Bhonsla laid a heavy tax upon the people. The present population is a little over 3,000.

This town is remarkable now only for a Hemár Panti temple, upon which is a Sanscrit inscription. Pinjar is 24 miles to the east of Akola. Police station here.

Shegaon.
Lat. 76° 46'.
Long. 20° 47'.

Shegaon has a station on the Great Indian Peninsula railway, distant from Akola 24 miles. It is 11 miles from Bálápúr, and about the same distance from Khámgaon. The population is 7,450, and the income derived from land is greater than that of any other town in the Akola district. The land yields annually Rs. 28,785 to the State. Besides numerous wells of fresh and brackish water in the town itself, there are over 300 wells in the fields surrounding it. Many of these are now closed to irrigation purposes, the dry cultivation of wheat and cotton being preferred as easier and cheaper.

Before 1863 this village had little commerce, but since the opening of the railway station in that year the peth has been occupied by traders. A cotton-market is held here, and this year 10,000 bojas were brought into it: there are a few half-presses at work in the season, and also the full-presses of a European firm.

Principal Towns. Shegaon.

A dák bungalow, sarai, and police station have been constructed near the railway station. The place also possesses a post-office and Government school.

The subjoined statistics of a prosperous Berár village may be useful:—

Shegaon Revenue Returns.

	Rs.	a.	p.
Full assessment of the estate (supposing all fields to be rented)..	29,000	8	0
Actual rent-roll	28,785	0	0

	Acres.	Chains.
Acreage	19,501	22

Highest dry rate	Rs.	2	0	0
Do. wet do.	„	3	12	0

Irrigated land (pays)	Rs.	960	0	0
Rent-free allotments (for service, &c.)	„	215	0	0
Patel's dues	„	385	0	0
Patwári's dues	„	385	0	0

	Number.
Cows	761
Plough-cattle	1371
Pack-bullocks	15
Buffaloes	460

Bulda'na.

Principal Towns.

Dewalgaon Rája.

The original name of *Dewalgaon* was Dewalwári. Formerly there were here two old temples, and, close by, a *wári*, or hamlet. This *wári* was increased in extent and population by Rásoji, natural son of a descendant of the Jádons: a short account of this family will be given further on. Rásoji invited people of all trades and professions to come and settle at Dewalwári, whose name was changed to Dewalgaon as the place increased.

This town lies about 60 miles to the east of Buldána, and is situated on 20° N. lat. and 76° E. long. The shape of the town is that of a gnomon. Its greatest length is a little more than 2,200 feet, and its greatest breadth about 1,900 feet. It was once fortified by a wall, which is now in ruins. This wall had seven approaches—five large gates and two small ones. The area of the town is about 75 acres. There is a small range of hills close by on the northern side of the town, with two little streams running down them. A small rivulet called Amni forms the southern boundary of the town.

According to the last census, Dewalgaon Rája contains 1,806 houses and 9,296 inhabitants. There are about 250 families of weavers, and 15 of silk-traders, called Gujars. The principal articles of trade are cotton and silk. Among other traders, Shráwaks, who deal in cloth, are worthy of notice; they are said to have come from the north about three hundred years ago.

Principal Towns.

Dewalgaon.

The Jádon families.

There is a small village in North Hindústhán called Karwali, situate on the Jamna. Here lived one Lukhji Jádon, who came down to this part of India, and is said to have lived by tilling land under the village of Sindkher, but his extraordinary talent and bravery raised him from his humble position, and gained him the watan of the deshmukhi of Sindkher about A.D. 1550.* He was gradually promoted to the command of ten thousand horse under the Ahmadnagar government, and was considered one of the bravest and most eminent men under that power. It was by the aid of this chief that Máloji, grandfather of Sivaji (the founder of the Marátha empire), rose to eminence. Lukhji was entrapped into giving his daughter, Jijia Bai, in marriage, to Sháhji, and she became the mother of the famous Sivaji. He then left the services of the Ahmadnagar government and joined the Moghals, who conferred on him a mansab of 2,400 with 15,000 horse. He seems to have left service afterwards, and to have been treacherously murdered while attempting a return to their side. In the wars that followed between the Maráthas and the Moghals, the Jádon Rájas were steady imperialists, in spite of their connection with Sivaji's family. It was about this time that Rásoji, the natural son of a member of this family, gained for himself the name Founder of Dewalgaon by enlarging the town.

Dattáji, the grandson of Lukhji, distinguished himself by his successful expeditions into the Carnatic, and was killed in battle in A.D. 1664. Dattáji's son Jagdeo Rao was in no way inferior in spirit to his father, and soon attracted the notice of the emperors Sháh Jehán and Aurangzeb, both of whom were so much pleased with him that they conferred on him the title of Jagdeo Ráo Jádow Ráo. It was this man who first obtained the *cháwri* and other royal insignia. This Jádon died in A.D. 1669, leaving four sons—Mánsing, the eldest, who died in A.D. 1710 without issue; next, Raghoji, who died in 1721; the third, Eshwant Ráo; and the name of the fourth is not to be found in the family records. The descendants of the brother of Lukhji settled themselves at Kingaon Rája, where they still live by cultivation. The head of this family in the last generation, Báji Ráo, was accused of an act of rebellion in 1851, when Arabs under his command, but not (as he declared) under his control, fought a severe fight against the Haidarábád contingent, and all his hereditary *watans* were confiscated. He himself died a state prisoner in 1856.

The watans or hereditary dues on 29 parganas were enjoyed by the Rájas until the continuous good fortune of this house ended suddenly in 1851.

Báláji.

Of all the *dewastháns* in Berár, such as those at Sindkher and Básim, that of Báláji at Dewalgaon Rája is the most celebrated. There are various opinions with regard to the founder of this dewasthán. But it has lately been formally decided that the Rájas (the Jádons) were the rightful owners and founders of this temple.

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* According to Grant Duff, Lukhji Jádon Ráo was a chief of high estate and influence in 1577. The story here given is improbable. [EDITOR].

Principal Towns.

Dewalgaon.

. In honour of this deity an annual fair is held generally in the month of October, much frequented by pilgrims and traders from very distant parts. The paved yard in front of Bálájí's temple, about 360 by 30 feet, is for the occasion overshaded with a sort of canopy supported by posts. The offering given to Bálaji is called *kángi*, and its annual value exceeds Rs. 1,00,000. This amount, besides defraying the establishments of the temple (which are about Rs. 1,500 *per mensem*), leaves a large balance. The temple managers spend during the fair about Rs. 15,000. Large dinners are given to pilgrims, wandering devotees, mendicants, and all other persons distinguished by piety or religious learning.

Dewalghát.

Dewalghát is situated on the river Painganga, which takes its rise about four miles from the town. It is a town of considerable antiquity. It appears to have originally been a very small village, about one-third of its present size. Its oldest name was Deoli, probably derived from the numerous Hemár Panti temples, of which ruins still exist. From the fact that such temples, for whatever object, have almost invariably been built in retired places, it is to be supposed that the town is of later date than these ruins, and possibly this village was first built during the troubled period of the Mahomedan invasions, which caused the people of the plain to disperse and seek shelter in secluded parts of the hill-country.

In the time of the emperor Aurangzeb the village was considerably augmented (about A.D. 1700). One of his chiefs, Násar-ud-dín, had been sent out into the Dakhan to quell disturbances. The seat of the pargana was Girda, on the hills, about eight miles from Deoli. Násar-ud-dín on his arrival found Girda quite unsuited for head-quarters, and, looking out for a better place, the extensive plains of Deoli at once decided him in its favour; and he settled there with his whole army and retinue. The intolerant proselytizing spirit of the master was not asleep in the deputy. And Násar-ud-dín displayed his hatred of Hindu institutions by immediately pulling down the magnificent temples near his residence; the materials were utilized in constructing private buildings, and a small fort (now the Nawáb's house) on the boundary of the village. The memory of the old boundary is still preserved with the ceremony of killing a buffalo on the Dasara holiday every year. The place has been called Dewalghát at least from the end of the seventeenth century, as it is mentioned by Thevenot, who passed it on his road from Golkonda to Burhánpúr. The pass up the hills just south of the town is evidently, therefore, of some antiquity, and was once much more frequented than nowadays.

It was an able talukdár named Sakhánand who raised the rampart round the town to keep out marauders, who planted the numerous mango-trees round the village, and who laid out most tasteful gardens, of which the remains are still to be seen.

In the time of Sakhánand the population of the village was mostly of the Rajpút caste, whom he enlisted as good soldiers. After the death of their patron the Rajpúts were supplanted by Mahomedans, who had then great political preponderance, whence the greater proportion of Mahomedans at Dewalghát as compared with other towns.

Principal Towns.

The area of the town itself is 39 acres and 30 guntas. The land under cultivation is 2,831 acres 35 guntas. The census of 1867 showed Dewalghát to contain 879 houses and 3,954 inhabitants.

Fatekhelda.

Fatekhelda is situated on a small river named Bhogáwati, a branch of the Painganga. Its original name is *Shakar-Khelda*, which, according to tradition, the village came to receive from a well outside the town (which is yet shown) that yielded sugar. This has been interpreted to refer to irrigation of sugarcane, but more probably means only sweet water.

The date of the foundation of the town is not known, but must be much older than five hundred years ago. It is said that a saint named *Palas Sidh* settled in the jungles of Sankhedi, a hamlet of Khelda about a mile from the town. The people, being convinced of the strength of the saint's austerities, invited him to come and live in the town; the man replied "I will not go to the town, but the town shall come to me." The town accordingly gradually stretched towards the saint's abode till it actually reached it, and thus fulfilled the holy man's word. Hence the greater length of the town from north to south. The tomb of this saint, and the pípal-tree planted to perpetuate the memory of the place where he lived, are still shown.

The extent even now occupied by the town, and the large gaps in it made by ruined habitations, indicate the once prosperous condition. The plunder of the town by Sindia's troops in 1803 (on their road to retribution at Assaye), and the great famine that occurred in the same unfortunate year, were the chief causes of Fatekhelda's decay. Not more than twenty-five families are said to have remained in the town after the famine. The talukdár Mahomed Khán is supposed to have revived the town's prosperity to some degree. When the town came under the British rule it contained about 400 houses, which have now increased to 600, and the population to 3,108.

The pargana of Fatekhelda was granted as jágir by the Ahmadnagar government about A.D. 1620; the jágir was subsequently confiscated about A.D. 1740. There were originally 84 villages under this pargana, but about the time that Khelda was granted as jágir the minister Malik Ambar* was managing the affairs of the Ahmadnagar kingdom. In his territorial reorganization he transferred 5 villages to another máhál.

The name of the town was changed from Shakar-Khelda to Fatekhelda, after the pitched battle fought in 1724 at this place between Nizám-ul-Mulk and Mubáriz Khán, who disputed, on behalf of the emperor, the former's independence in the Dakhan. Nizám-ul-Mulk gained a complete victory, and Mubáriz Khán was slain on the field. In memory of this battle the name of the town has since been changed to Fatekhelda.

There is an old masjid here very substantially built, and of excellent architecture.

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* Founder of the city of Auraṅgábád.

Principal Towns.

Fatokhelda.

A transcript of the inscription upon the masjid is herewith appended, with translation:—

(Copy of inscription on the Masjid at Fatokhelda.)

یافت از لطف خداوند جهان
مسجد ترتیب چون دار القرار
خواستم تاریخ اتمامش زعقل
گفت بادخانهٔ حق پایدار

(Translation.) By the will of the Almighty I was enabled to build the masjid firm as the everlasting home itself When I asked my mind the date of its [i.e., of the masjid's] completion it said, "May the house of God be firm for ever!"

(Date.)

بادخانهٔ حق پایدار

ر ا د ي ا پ ق ح ه ن خ ا ب

Hijri 989 = 200 1 4 10 1 2 100 8 5 50 600 1 2

1572 A.D.

Lonár

Lonár is a place of great mythological antiquity. It is one of the oldest towns, if not the oldest, in the whole province. It was founded, as tradition will have it, in *Kritá Yúg*, the first of the four Hindú ages; and the story of the giant Lonásúr is given in detail in the chapter called "Viraj-mahátmá" of the part called "Godá-khand" of *Skandha-Purán*. The legend is briefly thus:—A giant named Lonásúr lived in a subterranean abode made by himself under a hill about a mile from the place where the town of Lonár now stands. When the monster had destroyed many human beings and animals, and threatened to overthrow even the gods, the latter were alarmed, and petitioned Vishnu to relieve them from the danger. Vishnu appeared in the incarnation of "Daitya-Súdana," assumed the form of a beautiful youth, and by the assistance of the giant's two sisters, whom he gained over by his extreme beauty, he discovered the subterranean abode. With a single touch of his toe he threw off the lid of the den, and discovered the giant sleeping on his couch. The giant was overcome in single combat, and buried in the very pit which had once been his home. The present Lonár lake is this giant's den; its water is supposed to be his blood, and the salts are his flesh decomposed. A hill standing near the village Dhákefal, about 36 miles to the south-west of Lonár, is said to be the lid of the lake thrown off by Vishnu, and is reported to coincide in shape and size with the top of the lake. The place (Lonár) has ever since been held in great religious veneration, and possesses high spiritual privileges common to only three holy places among the Hindús.

The view of the Lonár lake is very striking. It is formed by a ridge of hills about four hundred feet high, and is perfectly circular. Its bottom is bordered by regular rings of palms, tamarinds, bábúl, and apple trees; and the sides are well wooded. In some places there are old temples, and ruins of other monuments; and there is an ample spring of sweet water, running from a crevice in the southern ridge, with a

Principal Towns.
Lonár.

beautiful temple at the [illegible]untain-head. The area of the bottom of the lake is 344 acres and 3[illegible] [illegible]thas, and the circumference from the top is about 5½ miles.

The town of Lonár is situated on a hill. It stands on 19° [illegible]5′ N. lat. and 76° 53′ E. long. Its population is 1,865, and consists of various castes, of which Bráhmans are the most predominant, on account of the sacred character of the lake and the locality. It has been the chief place of a pargana ever since parganas were formed. Lonár pargana originally contained 65 villages under it, of which two, namely, Kingaon Jatu and Bhumrála, were given in jágir to Raghoji Bhonsla of Nágpúr in A.D. 1771, for having assisted the Mahomedan deshmukh of the pargana. So that the Bhonslas appear to have possessed the following seven towns as jágir in Berár till the year 1803 A.D. :—

1. Narnála,	5. Kingaon Jatu,
2. Gáwil,	6. Bhumrála,
3. Badnera,	7. Sultánpúr
4. Bhátkuli,	(in Mehkar pargana).

The first four towns were taken back by the Nizám in A.D. 1803, and the other three yet continue in the possession of Rája Jánoji of Deor. After the memorable battle of Kardla, fought in A.D. 1795 between the Nizám and the Peshwa, the pargana of Lonár, along with Sindkher and others, was ceded by the Nizám to the Peshwa, and made over to the Bhonsla as *ghás dána*, or for horse expenses entailed on them by the war.

Mehkar.

The origin of the name of *Mehkar* is connected with a myth. Many thousand years ago, says the myth, there lived a demon by name Moghankar. When his might grew so far as to threaten even the gods, Vishnu, the protecting power of the Hindú trinity, appeared in the incarnation of "Shárangdhar" and put the demon to death, and the place where the fight took place has ever since borne the name of the demon in the corrupted form of "Mehkar."

There are, outside the town, the ruins of an ancient edifice of solid masonry, built by Hemár Pant, as appears from the style of the structure. The legend connected with this spot may have caused the building here of this temple, and it is most probably more ancient than the town. Nevertheless an ancient Mahomedan poet thus (somewhat dogmatically) fixes the date of this town :—

" Wilt thou know the date of Mehkar ?
" Add threefold of the sum
" Denoted by ' Mehkar' to the
" Hijri era."

Hijri era $+ 3\ (m + h + h + k + r) = 1286 + 3\ (40 + 5 + 20 + 200) = 2081$ years. How far this may be depended on we do not say, but Mehkar has an odour of antiquity about it.

Mehkar is situated on a rising uneven ground, on the highroad from Jálna to Nágpúr. It is watered by the river Painganga, and its elevated position gives it comparatively a good climate. Its population numbers 3,583 souls, and consists of various castes.

In A. D. 1769 the Peshwa, Mádho Ráo, accompanied by Sindia and Rukán-ud-daulat, minister of the Nizám, encamped at Mehkar, with

Principal Towns.

Mehkar.

the intention of punishing the Bhonsla, who had assisted Raghunáth Ráo's insurrection. The Bhonsla was subsequently made to cede to the Peshwas a territory yielding Rs. 7,00,000. It was here also that General Doveton encamped with his army in 1817 A.D., on his march to Nágpúr against A'ppa Sáhob Bhonsla, who had broken the treaty of Deogaon. The pargana of Mehkar contains 119 villages, besides 4 hamlets. Of these Sultánpúr is jágir to the Bhonslas, Nágpúr to a Gosávi, Sowga to another Gosávi, and Nájan to the Pánch Pír of Mehkar. The town of Mehkar formerly contained a large number of weavers and Momins. The latter about four hundred years ago were so rich that they not only undertook to fortify the place, but could afford to build up the old fallen rampart, as will appear from the inscription, given below, on the gate which yet bears the name of that community. The town was in a very prosperous state till the inroads of the Pindáris commenced (A.D. 1780), which reduced the inhabitants to great distress. The decline of the town, which had thus begun, was completed by the great famine of A.D. 1803, when not more than about fifty inhabited huts were to be seen. Till within the last ten years Mehkar was famous for its excellent *dhotis* (waistcloths), whose manufacture has been discouraged by the cheapness of European cloths, and by the high prices which cotton now fetches of late, which prevent the poor Mhárs from purchasing weaving material.

(Copy of inscription on the gate at Mehkar called Momim Darwáza.)

انما المومنين اخوة فاصلحو بين اخو يكم و تقو الله لعلكم ترحمون

(Translation.)

[Chapter XXVI. of Korán.]

"Truly ye, the Momins, all are brethren. So keep peace between both brothers, and fear God. He will take you amongst the blessed."*

لعلكم ترحمون

ن	و	م	ح	ر	ت	م	ک	ل	ع	ل
50	5	40	8	200	400	40	20	30	70	30

= Hijri 894 = 1488 A.D.

Malkapúr.

Malkapúr is situated on the western frontier of Berár, in the valley; about 900 feet above the surface of the sea. It is bounded on the south-west and north by the river Nálgangá, which takes its rise from the hills near Buldána. To the north, on the other side of the river, is the peth, a sort of suburb. The whole town is inclosed by a rampart about 2,350 yards in circumference, with five gates and twenty-eight bastions. It is built of dressed stone, but is now in ruins. In the western part of the town is a fort of mud. The railway runs to the north about three hundred yards from the town; and to the east and north-east, at about the same distance, are the several Government and railway buildings.

* The text has special allusion to an ancient local feud between two clans.

Principal Towns.
Malkapúr.

The town is divided into four principal *púras;* (1) the northern part is called Mohanpúra, (2) the eastern Siklipúra, (3) the southern Málipúra, (4) and the western Báráidwári. The central part of the town is called Nawa-Mahalla. The first of these púras received its name from a rich banker named Mohandás, who is said to have peopled it. Siklipúra was named from the Sikalgars (or polishers of tools), by whom it is chiefly inhabited. The southern part has been called after the Musalmáns from Malwa, who first settled there. A Mahomedan nobleman is said to have built a *twelve-doored* palace to the west of the town, around which in course of time sprang up a number of houses, which have since been called by the name of Báráidwári.

The number of houses, according to the last census, is 2,018, and the population 7,988, of whom 5,675 are Hindús, and the rest of Mahomedan and other castes. The land revenue of the town is Rs. 8,338-13-3.

The site where the town originally stood lies to the north-west, beyond the river, where the foundations of houses can yet be seen. This town was called Pátúr, but about four hundred years ago a Mahomedan prince of the Faroki house encamped here, and is said to have been led by some miracle to select the present site, and remove the people of Pátúr to it. The new town thus established was called Malkapúr, after the title " Máliká" of the prince's daughter.

The mango-grove to the north of the town, called Bal Amrái, was planted by the ancestors of Kesho Ráo Deshmukh. There were large gardens here, which were abandoned in the days of Pindári raids. The trees and ruined wells still remain. The masjid near the kázi's house is said to be older than the town.

The importance Malkapúr enjoyed in former times is proved by its mention in the Aín-i-Akbari. It has also been the head-quarters of talukdárs for many years, and in A. D. 1761 it could purchase exemption from plunder by Peshwa Raghunáth Ráo's army at a cost of Rs. 60,000. The taluka of Malkapúr being on the frontiers of the Nizám's dominions, and so close to the Sátpura hills, an army of about 20,000 men was generally stationed there.

Several petty battles, all within the last sixty years, fought at Malkapúr between zamindárs, rival talukdárs, Rajpúts, and Mahomedans, are yet remembered by the inhabitants.

Daulat Ráo Sindia and the Bhonsla were encamped close to this place when in August 1803 they allowed the British envoy to depart, and received General Wellesley's declaration of war.

Here is a station of the G. I. P. railway, a tahsil office and not treasury, a police station, and an excellent school. An assistant commissioner holds court here in the cutcherry near the railway station. This is the point at which the imperial customs line cuts the railway, and a customs patrol is posted to superintend the transit of salt.

There are two *bands* or dams across the river, near Malkapúr. The smaller one is said to have been constructed about two hundred years ago by a goldsmith, for the convenience of his daughter, who

Principal Towns.

Malkapúr.

had frequently to cross the river in going from her father's house in the suburb to her father-in-law's house in the town. The large dam was constructed about fifty years later, by one Dámodhar Pant, agent of the deshmukhs. The town is surrounded on three sides by the river, so that when in the rainy season the river is full it can only be approached from the east. The object of constructing this latter dam was to fill a ditch intended to inclose the town on all sides by water, and thus secure it against the Pindáris during the rainy season. The project seems to have been abandoned.

The gate called "Chándi-wes" has some inscription, of which the following is a transcript:—

كمل الباب في عمل محمد معالي خان سنه ١١٤٢

= 1729 A. D.

Nándúra.

Nándúra does not seem to have been so important before as it has of late become. About a hundred years ago it is said to have been a small village consisting of a few houses. So recently as about fifty years ago it had not a single Márwári trader. About a century ago the people of Pimpalgaon Rája had to fly from their town, so they settled themselves in surrounding villages. It was then that a large number of Rangáris (dyers) from Pimpalgaon came to Nándúra. The establishment of a railway station at Nándúra, and its situation in the rich plains of the valley of Berár, have made it a market of considerable importance. The weekly sales on every market-day are said on an average to amount to about Rs. 25,000. The staple commodities which the town produces are cotton, corn, cattle, and cloths.

It is said that a deshmukh named Fakírchand was the leader of the marauders who drove away numbers of the people (particularly dyers) of Pimpalgaon to Nándúra. But more probably the plunder of the pargana of Pimpalgaon Rája by Máhádáji Sindia, on his way back to Púna, obliged the oppressed people to disperse; and Nándúra, being conveniently situated, was eagerly resorted to for shelter.

There are two towns bearing the name of Nándúra, close to each other, and separated only by the river Dayánganga, which waters them. But Nándúra *Khurd* is smaller, more recent, and less important; it belongs to a different pargana; and in fact the two towns have their separate histories. Nándúra Buzúrg,—to which the present account refers, is divided into four principal parts—Central Nándúra, Ahmadpúra, Mahomedpúra, and Khudanpúra.

The revenue of this town, like that of others, was divided, at forty and sixty per cent., between the Nizám and the Mokása of Nágpúr respectively. The former had granted his forty per cent. in jágir to three families successively, which lapsed to the Nizam's government about A.D. 1838, on account of the jágirdárs having disregarded an order to pay the salary of the establishment entertained at

Principal Towns. Nándúra.

the Nizám's court for striking hours on the gong. It is also said that this last family gained the jágir by their excellent culinary skill.

The area of land under Nándúra is 4,871 acres and 29 guntas, of which 4,582 acres 3 guntas are in cultivation. Nándúra is supplied with water by the river throughout the greater part of the year, and in the hot season by wells, of which there are 500 in the town. The climate is hot, yet not unhealthy. There is here a thriving cattle-market.

Pimpalgaon Rája.

The town of *Pimpalgaon Rája* is said to have been founded about eight hundred years ago, by a Rája or prince of the cowherd caste, named Piratsing. Its geographical situation is 20° 42′ N. lat. and 76° 31′ E. long. It is on the river Dayánganga. Its population is 14,390, and consists of all castes, with a good number of Mahomedans. It is said that there was formerly a large number of dyers here; but the Pindári disturbances about A. D. 1787 drove away most of these people to Nándúra and other villages.

Within the environs of the town, to the southern side, there is a subterranean temple of the goddess Renuka; it is about thirty feet deep, without masonry, three arches leading into a narrow passage hewn out of the rock; at the bottom is the idol. Close by are three fine cisterns. This temple is said to be prior to the foundation of the town; the goddess enjoys some annual allowance, which Aurangzeb granted, on being convinced by some miracles of the presence of divinity.

Before Pimpalgaon rose to prosperity the seat of the pargana was at Firozábád (now called by the corrupt diminutive Poraj), about two miles to the south of Pimpalgaon, which was then a pretty large town, but is now quite desolate. The pargana contains 46 villages under it. About the year 1704 the emperor Aurangzeb gave this town in jágir to a Mahomedan chief named Kháneja, in whose family it continued till A.D. 1747. In that year the emperor Ahmad Sháh gave the management of the pargana to the zamindár, who administered it till about 1780 A.D., when it was resumed by the Nizám's government. Out of the revenue yielded by this pargana forty per cent. only was received by the Nizám, and sixty went into the treasury of the Bhonsla.

About a hundred years ago the town of Pimpalgaon Rája was as large, it is said, as Khámgaon now is. But it was subsequently harried by the swarm of plunderers that infested the country, about A. D. 1780, and ruined by the black-mail collected by Sindia Máhádáji in 1790, when he passed through that part of Berár on his way to Púna from the expedition against Gholám Kádar Beg of Delhi. Since the introduction of the British rule the town is recovering.

About the year 1619 A.D. there flourished a Hindú author by name Ganesh Dewádnya; some of his works on theology are still read and preserved in the neighbourhood of the town.

Sindkher.

Sindkher must have been founded about a thousand years ago. There are two different stories told about the origin of its name. According to one account, the village received its name from the king Sinduráúr, who is supposed to be the founder of it; according to the other

Principal Towns. Sindkher.

account, it is derived from "Sidha-Khetak," meaning a village of saints, because ever since its foundation there has always flourished in this village an unbroken line of saints or holy men.

About the middle of the sixteenth century a humble family of Rajpúts emigrated from a village Kurwali, in North Hindusthán, to Sindkher. The head of this family was a man named Lukhji. This individual was the founder of the Jádon family, which subsequently rose to so much fame and power. Sindkher has since been regarded by this family as their capital. The pargana of Sindkher was granted as jágir to the kázi of the town, about A.D. 1450, who, after a tenure of about a hundred years, gave it over of his own accord to the Jádons. The jágir was enjoyed by this family for about a hundred years. Afterwards, when, about 1650, a Mahomedan nobleman named Murshid Alí Khán came to Sindkher, on some commission from the Delhi government, the Jádons are said to have displeased him by not giving him a becoming reception, and by the fortifications which they were then erecting at Sindkher and Semugi, which made him suspect their motives; so he at once took back the jágir of the pargana, and restored it to the kázi, the old incumbent.

In one of the frequent transfers of territory from the Nizám to the Maráthas, Sindkher and other parganas came to the share of Ránoji Sindia. Sindkher was under the Sindia's sway for nearly sixty years, though his authority was occasionally interrupted; it was restored to the Nizám in 1803.

Báji Ráo, the last Peshwa, while pursued by the English generals (A. D. 1818), halted on the plains of Sindkher for some days, and the old people of the town yet remember his encampment.

To the north-west of the town the half-finished fort stopped by Murshid Khán (about A.D. 1650) still remains an uncompleted building. It is about 150 yards square, and is built of solid black stone cemented with lead. There are three or four very large wells, or rather tanks, constructed by the Jádons about two hundred years ago. The temple of the god Nitkantheshwar, to the south-west, is the oldest structure, supposed to be built by Hemár Pant, and containing some inscription nearly effaced, being some feet under water in the tank near the temple. There are also several palaces, such as the Máhál-bág, Máhákál, and the deshmukh's palace, which yet bear testimony to the ancient magnificence of the Jádons, and prosperity of the town.

Sindkher is one of the few towns in Berár where cultivation is aided by irrigation. It had once very extensive gardens, but they have now died out from neglect. There are, however, some excellent fruit-trees still surviving.

The decline of the town was hastened by the inroads of several marauders, of whom Mohansing, Budlam Sháh, and Ghάzi Khán are yet remembered with terror.

Ba'sim.

*Principal Towns.**

Principal Towns.

There are but six places in the Básim district that are worthy of note. Taking them in their order according to population—

Básim	8,531	souls.
Umarkher	5,753	„
Mangrúl Pír	5,753	„
Risod	4,716	„
Sirpúr	3,515	„
Púsad	3,497	„

Commercially they come—

(1) Básim,	(4) Sirpúr,
(2) Umarkher,	(5) Púsad, and
(3) Risod,	(6) Mangrúl Pír.

Básim.

Básim is situated 50 miles south by south-east from Akola, with which place it is connected by one of the best metalled roads in Berár. This road is being prolonged 27 miles south of Básim to Hingoli, one of the stations of the Haidarábád contingent troops.

Básim is said to be a very old town indeed. Local tradition has it that a Rishi of the name of Wachh founded it in Krita Yug, when it bore the name of Wachh Gulin. In the subsequent age, or the Dwápár Yug, it is related that a king maned Wásuki, afflicted with leprosy, came near the town on a hunting expedition. Being thirsty he drank at a small pool outside the town with his hands. When the water touched his skin no leprosy remained. He therefore bathed his whole body, and was entirely cured. Out of gratitude he took up his abode in the town, calling it after himself Wásukipúr. The little pool he dug around and enlarged till it became a good-sized tank, and which remains to this day, and is known as the "Padma Tírtha." At seasons it is still greatly resorted to by bathers, but I am not aware that any peculiar virtue is now claimed for its waters, though natives believe that articles thrown into it, after a while, become petrified.

From Wásukipúr the name has come in this age—the Kali Yug—to be Wásim or Básim. So much for the native belief of the origin of the name.

As to real history, I cannot find that any remarkable events are connected with Básim. The deshmukhs of Básim are a family of some antiquity; their representative in the seventeenth century received large grants of land and perquisites from the Moghal emperor, and they have always been considerable in South Berár.

For a time its revenues went to the Nizám and the Bhonsla in the proportion of Rs. 60 and 40 per cent. Finally it came entirely under the former, and was a place of some importance. A náib was stationed here with some troops under his orders. A mint, also, for coining money, was established here. The temple of Bálájí and its tank, the most striking buildings in the town, are about ninety-one years old, and

* From a Note by Captain K. L. Mackenzie, Assistant Commissioner.

were constructed by Bhawáni Kálu, a successful general of the Bhonslas: its revenues are still in the hands of his descendants. Básim is not only the head-quarters of the district, where are the chief civil and criminal courts, but is the chief town of a pargana, to which it gives its name. It has a post-office, a police station, and two good schools. Principal Towns.

Umarkher. There is nothing of any importance, that I am aware of, connected with the history of *Umarkher*. In fact, in absence of any records, all history connected with the Básim district is excessively meagre, and does not with any certainty go back beyond the times of Aurangzeb. But there was a fight here between the Hatkar chiefs and the Nizám's contingent in 1819, and one year earlier the Peshwa halted here on his flight eastward after the failure of his Púna *coup d'état*. The whole pargana had been ceded to the Peshwa about a century ago.

Umarkher, as noted, has a population of 5,753 people, all told. According to the Hindús its name comes from "Andumbar Kshetr," *i.e.*, the place of Dattátre. The Musalmáns again say it is so called after Omar. There are the remains of an old tank near the town.

A temple of late date, small but elaborately built, marks the spot where the remains of a holy Bráhman, known now as Sádhu Máháráj, were burnt. There is at present an extraordinary character, known as Gomukh Swámi, who has a *math* at Umarkher, and who is bringing the name of the place into considerable reputation. Gomukh Swámi is the *chela* of one Chiman Bhat. He travels about on a pony, attended by one servant, begging. All his collections are remitted to Umarkher, where he has an agent, and they are expended in charity to the poor and in good works. Popular opinion puts down the collections to about two lákhs per annum, but, whether he really gets that sum or not, he manages to collect something very large. For he has built a temple at Umarkher and Málegaon, in this district, and several in the Moghlái. Further, he has had a number of wells dug and built round in several places. While at the "math" at Umarkher anybody of any caste is free to come and ask for food, and he gets it. The mills at Umarkher were erected for the purpose of grinding corn sufficient for the use of the "math." People come from long distances to perform vows at the "math;" and lately, to my knowledge, for a whole week five thousand people or thereabouts were daily being fed free of cost to themselves. The Swámi himself lives most austerely, and his own hands never touch food or water. He eats and drinks, it is said, but once a day, and then a Bráhman makes his food into a kind of ball, in the centre of which water is poured, the whole placed on the floor freshly cowdunged, the Swámi, stooping down, eating and drinking with his mouth, without in any way using his hands to help him. Umarkher is the chief town of a pargana, with a police station, a dispensary, and a good school.

Risod. *Risod*, also the head of a pargana, was originally known, it is said, as *Rishi wut Kshetr*, or the place of all the Rishis. It has a population of 4,716, and is a place of some commercial activity. It seemingly once paid revenue to the Peshwa and the Bhonsla, subsequently to the Bhonsla and the Nizám: finally, belonging entirely to the latter, it became incorporated with the crown lands. There is a tolerably good-

Principal Towns.

sized tank near the town. Near it in 1858 was fought the action of Chichamba. It is said, too, that it was the scene of a great fight about 120 years ago. As its then lord, one Piráji Powar, had forcibly taken to himself a very beautiful woman, the wife of a Bráhman of Básim, Nizám Alí espoused the injured husband's cause with a goodly army, defeating Piráji and recovering the woman.

Sirpúr.

Sirpúr is also a pargana town. Origin of name unknown. Famous now for the shrine of Antariksh Parasnáth, the most sacred resort of Jains and Bhátias. To these people Sirpúr is as holy as Benáres to the orthodox Hindús. The tradition connected with this idol would seem to show that the Rájas of Elichpúr once held sway down here. For the story is, I believe, that one Yelluk Rája of Elichpúr, hunting near Sirpúr, found the image on the banks of a river. He prayed the god that he might be allowed to transport it to Elichpúr. The reply was that the image would follow him as long as he did not look back. In faith the king started, but on reaching the site of Sirpúr his faith became weak, and he looked back to see if all was right; the image then stuck there and could not be moved. Subsequently for many years the image hung in air above the ground unsupported in any way, hence the name Antariksh, I believe. There still exists here a small but ancient Jain temple or shrine having a horizontal dome with pendants richly carved.

The population of the town is 3,585. There is a school and police station.

Mangrúl Pír.

Mangrúl, with a population of 5,753, is also the chief town of a pargana. It is distinguished from several other Mangrúls by the word *Pír* being affixed to it—a distinction due to the dargáhs of Badar-ud-dín and Shanam Sáhebs, said to be four hundred years old or thereabouts. The principal dargáh, which is well endowed, is now enclosed by a substantial wall with bastions. I have been able to discover nothing of peculiar interest connected with Mangrúl. The evidences of old mosques and other buildings partially and wholly in ruins indicate that once it was very much more prosperous than it is at present, and further that it was a place which the Mahomedans delighted to honour. Its population still is largely Musalmán, but there is here also a settlement of Ragbansi Rajpúts.

Púsad.

Púsad, with a population of 3,497—the chief town of the pargana bearing its name—shows the signs of great decay. It takes its name from the Pús river, on which it is situated. It has been for at least 150 years the head-quarters of the revenue officials, and a tahsildár now resides here. Here are two old Hemár Panti temples, which are worth examination, and the ruins of some others; also the remains of a very fine tank largely used for irrigation, and said to have been constructed at the expense of a dancing-girl. Originally imperfectly constructed, it has silted up, and is now quite useless.

The town contains a few well-to-do shopkeepers and dealers in country produce, and its weekly market is well attended. It has a middle-class school, a police station, a post of the salt customs, and a post-office.

The place is distant from Básim about twenty-five miles south-east: the road from Básim is good in fair weather.

Wu'n.

Principal Towns.

There are not any towns of importance in this district. The following may be briefly noticed :— Principal Towns.

Kota is situated fourteen miles north-east of Yewatmál, and contains 453 houses. It is remarkable for the immense weekly market held here, the largest in the district. Kota.

Bábúlgaon is also situated to the north of Yewatmál. It numbers 226 houses, and is also remarkable for its large weekly market for horned cattle. Bábúlgaon.

Kalam, now containing only 548 houses, bears the signs of having once been a large town. It gave its name to one of the *sarkárs* or interior subdivisions of the old Berár *subah.* Broken foundations of large houses indicate the former dimensions of this town. There is a remarkable temple dedicated to Chintáman. It is one of those underground architectures of bygone days. There are three tanks around this place, all of which are out of repair. Kalam.

Bhám, though now deserted, is famous for its historical connections. On the top of a small plateau overlooking the A'ran river, and raised about three hundred feet above the level of the valley, Raghoji Bhonsla, with good taste, selected a site for his residence, while a *sardeshmukh* of Berár, and called the place Bhám. The ruins of immense buildings of stone, and the large area over which these ruins extend, indicate the large army of followers that in those troubled times followed Raghoji's standard. The number of trees still fresh and beautiful dotted over this dreary wilderness attest forcibly that they had been planted by hands now mingled in the dust. It is said that of *bairágis* alone there were no less than 5,000 houses at Bhám. The ruins of palaces, being now covered with dense jungle, are the resort of bears and tigers. It was at this place that Raghoji Bhonsla had, it is said, a divine intimation of the bright future that lay before him of rising to regal power, and it was from this place that he fled on one horse to Deogarh, to escape assassination from Kánoji and his son Ráyalji. These ruins are sixteen miles south of Yewatmál, in the Kurár pargana. Bhám.

Wún is a pretty little town surrounded by groves of tamarind and mango trees and by several tanks. It gives the name to the district. It contains 876 houses, and can boast of some fine temples. A fair is held here, about the "Holi" (March), remarkable for the trade carried on in carts, bullocks, and hardware. The inhabitants are poor. The soil about the town consists of a very fine sand, which penetrates through everything. There is a station-house here and a post-office, together with an English-Vernacular school. This town is situated on the road from Haidarábád to Nágpúr. The postal line to the city passes through the town. Wún.

To the south of Wún is the small historical village of *Mandár,* the scene of Kánoji Bhonsla's capture, about 1730 A.D., by Raghoji Bhonsla, on the former disregarding the injunctions of the Rájá of Sattára to return to his court. Mandár.

Principal Towns.

Pandarkaura.

Pandarkaura has 242 houses. It is of no importance except from an historical point of view. It was here that the Peshwa Báji Rao was signally defeated on the 2nd of April 1818 by the combined forces of Colonels Scott and Adams; and his flight to Nágpúr, to aid the treacherous A'ppa Sáheb, finally checked.

Dárwa.

Dárwa is situated in a basin, surrounded on three sides by hills. It contains 613 houses. It is the head-quarters of the tahsildár. There is here a police station, a post-office, and a school attended by forty scholars. It is a very old town, and was the seat of one of the Bhonslas, viz., Sábháji, son of Musláji, who resided here. There are no buildings with any pretensions to fine architecture, but some old tombs belonging to the kázi's family are beautifully built in stone of a fine grain.

Digras.

Digras, situated 18 miles south of Dárwa, is a petty commercial town. It is a small entrepôt for the cotton of the western half of the district. Some Bombay dealers come here during the cotton season to make purchases. The village is a collection of small thatched huts, and, but for the circumstances above noticed, of no importance. There are 639 houses.

Ner.

Ner is a small town to the north of Dárwa. It has a police station-house and a school. It is essentially a town famed for the number of Rangáris, or dyers, who here carry on a thriving trade. A weekly market is held here, but not a large one. It has no remarkable edifices worth mentioning.

CHAPTER XI.

POPULATION.

I.—Census Returns and Statistics.

Population.

Census Returns.

The subjoined Returns, obtained by the Census of 1867, will give a sufficient general idea of the population, and its distribution, in Berár:—

Statement of Area, Population, &c., of Berár.

Square Miles.	Number of Towns and Villages.	Houses.	Population.	Average number to each square mile.	Average number in each house.
17,334	5,694	495,760	2,231,565	128	4

Statement of the Distribution of Population of Towns and Villages of Berár.

Places with a population less than 1,000 souls.	Places with a population ranging from 1,000 to 5,000 souls.	Places with a population ranging from 5,000 to 10,000 souls.	Places with a population ranging from 10,000 to 30,000 souls.	Total number of inhabited places.
5,424	240	23	7	5,694

Population.

Census Returns.

Statement of the Proportion of Sexes among Adults and Infants.

Adults.		Infants.		Total.		Proportion of Females to 100 Males.		Proportion of Total Females to Total Males.	Proportion of Total Infants to Total Adults.
Males.	Females.	Males.	Females.	Males.	Females.	Adults.	Infants.		
731,142	704,232	422,055	374,136	1,153,197	1,078,368	96·3	88·6	93·5	55·4

District reports furnish ample details. And the following Census tables attempt to give social divisions of the people by distinguishing between sects, races, hereditary professions, and pure castes.

The object has been to define the various denominations by placing them in categories or classes, whence some understanding may be obtained of the actual state of existing social and religious institutions here in Berár; and the difficulty has been to distinguish between sects, races, professions, or pure castes; for the whole tendency of the Hindú society seems to be toward a continued "*morcellement.*" Where tribal distinctions have blended into nationalities according to the ordinary civilizing process, the community, instead of becoming homogeneous, is continually being split up by diversities of creed, manner of life, or profession, into bodies which only eat and intermarry among themselves, thereby preserving isolation. New prophets are continually arising, who lead away disciples and found heresies; certain shrines come into fashion, and the devotees become known by a separate name, or a peculiar worship. Holy men are canonized constantly after death (as miracle-working saints), or even attain apotheosis as incarnations of the elder gods; and these also have their recognized followers. Then we have laymen who have turned religious anchorites, changing their names; and men who, bearing the title of some religious order, have long ago taken to worldly callings; so that any classification based on mere denominations must lead to confusion. Therefore the classes have been made very broad, and a few details only have been added.

	Divisions.	No. of each Division.
1	Christians	903
2	Jews	16
3	Pársís	75
4	Mahomedans	154,951
5	Bráhmans	49,843
6	Kshatriya	36,831
7	Vaisya	28,018
8	Sudra	1,441,271
9	Outcastes	301,379
10	Aborigines	163,059
11	Hindú sects	55,219
	Total	2,231,565

Population.

Census Returns.

The principal classes under the following divisions are—

Súdra.		Outcastes.		Aborigines.		Hindú Sects.	
Kunbis	681,868	Mhárs ...	227,824	Gonds ...	68,542	Lingáyat......	22,919
Mális	153,220	Dhers ...	2,948	Bhíls ...	2,279	Jain...........	9,722
Koshtis	12,852	Khákrob.	543	Rámosis .	7	Visnoi.........	2,270
Brinjáras (Hindús) .	51,982	Katík ...	4,069	Kolís ...	21,224	Báidási	18
Simpis (tailors)	14,819	Dásri ...	243	Nihâls ...	2,591	Sikh	406
Telís (oil-men)	66,023	Chambhár.	19,172	A'rakhs .	384	Mánbháu ...	8,519
Dhobís (washermen).	17,999	Mang ...	35,453	Lajars ...	1,309	Nának Sáhí .	52
Lohárs (blacksmiths)	13,776	Kalanki .	46	A'nds ...	28,037	Sanyási	12
Kalâls (liquor-sellers)	9,187	Phiraste .	8	Korkús .	28,709	Bairági	1,667
Dhangars (sheep-breeders)	55,947	Bahrupi.	232	Kurkís...	8	Jogi	796
		Pási	20	Kolám...	9,969	Gosávi	13,838
Bhoís	17,980	Kaikári...	3,201				
Gárpagáris	4,924	A'[illegible]	15				
Hajáms	28,143	Berár ...	11				
Sonárs	23,911	Holár ...	274				
Vidurs	14,017	Julru	2				
Krishnapakshis	1,138	Mogho ...	332				
Sutárs (carpenters).	25,392	Madgi ...	1,718				
Total......	1,441,271	Total...	296,111	Total...	163,059	Total......	55,219
		Wandering tribes	5,268				
		Grand Total...	301,379				

*Mahomedan Subdivisions.**

Tribal.		Professional.		Indefinite.		Sectarian.		Religious Ministers and Professors.	
Saiyad	19,534	Pakháli	61	Shekh...	88,466	Bhorá ...	230	Madári ...	398
Pathán	37,787	Káchi	29					Divángan.	9
Moghal	4,431	Prostitutes ...	107					Askhári ...	10
Labáni	720	Kangar	22					Benva ...	65
Sidhi	23	Hijda	1					Mujávar...	23
Arab	269	Lakhári	97					Fakír	1,892
Rohila	41	Kasai	179						
Turvi Bhíl......	2								
Málwi	80								
Balúchi	7								
Mina	234								
Bharaeli.........	101								
Musalmán converts	127								

The Musalmáns bear a proportion of ·694 per cent. to the whole population. The categories given at foot of Table VIII. are very ill-defined, and of course the name "Shekh" means only that no particular descent or opinion is claimed, while the name "Pathán" carries with it a flavour of foreign birth and the profession of arms.

* This list is imperfect.

Population. Census Returns.

Most of the settled Mahomedans must have descended from the men who originally followed the invaders of the Dakhan from the north. All the Bhíls, who live along the skirts of the Sátpuras, appear to have embraced Islamism, though they do not intermarry with the purer Mahomedans, and the list shows that there are 127 converts who were not born in the faith. The clear, precise, and unmistakable nature of the Mahomedan belief, carrying one plain straight line up to heaven like a tall obelisk pointing direct to the sky without shadow of turning, has maintained general unity of Mahomedan belief in a country where sects take root and spring up as easily as bamboos. The Bhora is believed to be the only heretic of Indian origin in these parts.

For the Hindús the old Vedic division into four great castes has been maintained, simply because no better could be formed, though, in fact, only the Bráhmans have kept up the demarcation. The Bráhmans of Berár belong almost entirely by origin to Mahárásthtra; the Konkani men who have come up here for service do not settle in these parts. The Berár Bráhmans are all *Yajurvedis* and *Rigvedis*, the former class being by far the more numerous. They rarely take to any profession requiring manual labour or skill, to the plough, or, still more rarely, to the sword. They had monopolized the education of the country up to 1853, they had absorbed all literate work, and are still dominant in every Government office.

The *Kshatriya* class contains mostly a set of very dubious pretenders to the honour of Rajpút descent. Maráthas of no particular family usually call themselves thákurs; even a Kunbi will occasionally try to elevate himself thereby, while Parbhus, Káyats, and other castes of mixed origin and good social status are constantly invading this military order. The distinction is also claimed by the Rájas of the Sátpura hills, who assert that they are Rajpúts, depressed by the necessities of mountain life; whereas they are Gonds or Korkús, elevated by generations of highland chieftainship. Here and there in Berár are colonies of undoubted Rajpút origin, descendants of men who came down with the Moghal armies, and who seem after to have settled round the forts they garrisoned. The original *Gotes* have split up into sect-families for the purpose of intermarriage. But the only Rajpút family of pure blood, in the Rajputána sense, which has yet been discovered, is the house of the Jádon Rájas of Sindkher, which intermarries with the noblest clans of Rajpútána, and which has lately made a show of great reluctance to permit a poor kinsman to espouse the Gáikwár's daughter.

VAISYAS.

Vaisyas.

Under this heading are placed all the commercial classes of Hindús, the north-country Márwárís, and Agarwálas, with those who are known by the general term Baniya, and a few castes like the *Komtis* from the south, or the *Lárs*,* who do not seem to be well known out of the Dakhan. It must be explained, however, that many persons who have been numbered under "Hindú Sects" are traders by profession. There

* The killádár of Asirgarh when the English invested it was Jeswant Rao Lár.

Population. is a large annual influx of Hindú traders from Bombay, but almost all of them depart again at the end of the cotton season.

SU'DRAS.

Súdras. This division of course includes the bulk of the population, and the great majority of the industrial classes. The numbers are given in the principal sub-castes, which are usually identical with the callings practised, according to the rule of separation and isolation above noticed. Very many of these have entered various religious sects, and are also numbered under those denominations.

First on the list come the great cognate agricultural communities of *Kunbis* and *Mális,* among whom are many subdivisions and specific diversities with separate names; but it is believed that here, as in Mysore, they all eat together, although they do not intermarry. *Kunbis* and *Mális* eat flesh, drink liquor moderately, and their widows may always remarry if they choose; excepting the widows of deshmukhs, who ape high-caste prejudices. The *Koshtis,* or weaving castes, are well-known. The *Dhangars* are sheep-farmers, and *Hatkar* is the name of one of their class, which still holds much land on the border of the Nizám's territory, and was not long ago notorious for pugnacity and rebellion.*

The numbers of the *Bhoi* are given, because he has recently fallen under suspicion of belonging to a widely-spread primitive tribe; and the *Gárpagáris* are counted, because it can hardly be credited that so many live by this profession, which consists simply in conjuring away hail-storms. Any one who has watched the medicine-man at work has witnessed a relic of pure Fetichism, possibly handed down from the præ-Aryan races and their earliest liturgies. The Banjáras are very numerous in Southern Berár, and have got a bad name for highway robbery; their occupation as carriers and army commissariat is rapidly going, and during their transitional stage they give a good deal of trouble to the police. Most of them belong to the Bhukya tribe; that is, their original companies or bands were Rajpúts from Central India; though they are now a separate caste of low repute. They obey a chief náik of the Bhukya clan, the head, for the time being, of the house of one famous Bangi Náik, formerly their chief in the Haidarábád country; and they are much suspected of managing their interior affairs, particularly as regards domestic dispute, by a very severe penal code of their own.†

OUTCASTES.

Outcastes. The classes coming under this heading cannot strictly be placed in any caste system, although they adore, after their own fashion, Hindú deities, and gradually adopt Hindú prejudices as they rise in the world. These are the tribes whom Mr. George Campbell calls "Helots." They have probably a strong infusion of the blood of the aboriginal races,

* See a detailed account of this clan, page 200.

† See a separate description of this tribe, page 195.

whatever this may have been; though it may be conjectured that a line drawn between people of Aryan and Turanian origin would relegate to the latter family all the outcastes of this part of India. Population. Outcastes.

The *Mhárs* have been taken to be the same with the *Dhers*, a very useful and active tribe in this country. The *Mángs* appear to be the lowest in the social scale of all numerous bodies. The paucity of the *Khákrobs* or *Bhangis*, who are so strong upcountry, is a serious sanitary difficulty. The *Kaikáris* are a tribe formerly well-known for their thieving habits.

ABORIGINES.

By aborigines are meant either those tribes who have not yet scattered themselves abroad among the inhabitants of the plains, but who live together in bodies, observing peculiar customs, and sometimes speaking their own dialects—or dispersed families who have mixed with the general population, but whose name and appearance stamp them as belonging to the aboriginal types. The *Gonds, Korkús*, and *Bhíls* are the only completely preserved specimens of tribes. The Gonds, as a separate people, inhabit the Melghát and a strip of wild country along the Wardha river. There is great diversity of opinion as to their different divisions, but the principal tribes are given (in a paper from Wún) as follows:— Aborigines.

1. *Manes.*	5. *Kalúlmár.*	9. *Kohalin.*	13. *Buchádi.*
2. *Gowári.*	6. *Thotli.*	10. *A'nd.*	
3. *Rajgonds.*	7. *Pardhán.*	11. *Khatúlia.*	
4. *Dalwe.*	8. *Jádunwán.*	12. *Tákur.*	

The Korkús are found in the Melghát only; the Bhíls at the western extremity of the Gáwilgarh range, and for some distance eastward along its outer slope. They belong to the Tarvi clan, and their settlements stretch far westward into Khandesh; they are now all Mahomedans, the tradition being that their chiefs were all forcibly converted by Aurangzeb, who then entrusted to them the watch and ward of the forts and passes of the Sátpuras.

The *Rámosi* is said by Grant Duff to be of a different tribe from the Bhíl. The original *Pardhán* among the Gonds answered to the Bhát among the Hindús, but many seem to have settled as a separate species of Gond in the plains. The *Kolis* have among them several substantial patels, and they have fairly reached the agricultural stage of society here. They are said to form two distinct tribes, one of which has apparently been reclaimed from a wild life more recently than the other, which still claims certain rights granted at a time when the *Kolis* under their náiks or chiefs guarded the hill-passes, and kept for Government the highlands of the Bálághát. The *A'nds* and *A'rakhs* are curious races, about whom no information has been yet collected. The *A'nds* are cultivators; they eat all kinds of meat, and bury their dead; but they won't feast on dead cattle, as a Dher will; and a Bráhman will visit them on ceremonial occasions.* The *Koláms* are a tribe in

* In Wún they have been classed (wrongly, I think) with Gonds.

Population. Aborigines.

Wún, which has taken to settled cultivation, and will not now feed with the wilder clans, though it is said to belong properly to the genus Gond. The *Lajars* are mostly hewers of wood on the fringes of the Sátpura hills; and the *Neháls* are there known as drudges under the Gonds; but they have been classed with the Bhíls in Khandesh records, where they are described as "existing perfectly wild among the mountains, subsisting chiefly on roots, fruits, and berries; dwelling in the unrestrained freedom and hardship of an utterly savage existence; marriage contract entirely dispensed with."*

II.—Social Divisions.

Social Divisions.

The social influence of caste is the same in Berár as elsewhere in Western India. The two great outward visible signs of caste fellowship—intermarriage and sharing of food—are the bonds which unite and isolate communities. On the rules prescribing whom to eat or drink with, and whom to avoid, nothing need here be said; but the laws of connubium are interesting—they lie at the base of the whole social structure, and maintain it.

The rites and ceremonies of marriage may vary infinitely among the social divisions, but within each caste they cannot vary, except to a degree insignificant. If a man chooses to break the matrimonial rules of his caste he must leave it; he has shut himself out from the society in which he was born, and he may now follow his own bent without let or hindrance from those who have cast him out; no one attempts to persecute or constrain him.

On the individual this excommunication must fall heavily; but not always so on his descendants. Persons sprung from illegal connections naturally draw together, and a new sub-caste gradually arises; the *Vidurs* or *Krishnapakshis* are instances of this process in Berár. Or the outcaste may vindicate himself by preaching new doctrines, and may thus gather to himself a sect. The founder of the Mánbháus is said by the orthodox to have been a Bráhman who made a degrading alliance; though it is possible that he may have done this for an ensample to others, as Luther married the nun. Peculiar doctrines, whatever their origin, entail as a matter of course peculiar marriage rites; but so long as a person belongs to some recognized community the secession from orthodoxy brings with it no civil disabilities.

The custom of widow marriages prevails universally among the agricultural communities, and perhaps more or less among all others except the Bráhmans, the north-country trading classes, and the highest families of any caste. Divorce by mutual consent and deed of separation is also permitted, and the divorced woman marries again. These irregular unions are called *pát* marriages; but they are quite reputable, and the offspring is legitimate. Very primitive and grotesque connubial rites prevail among the Banjáras and Mánbháus, who have strongly coloured their ceremonial with that shade of mockery which still tinges slightly all marriage rejoicings.

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* Sketch of Bhíl tribes of Khandesh (about 1843), Bombay Government Records.

Population. Social Divisions.

The rules of intermarriage in all grades of Hindú society within Berár exhibit that practice of exogamy which in its earliest stage may have been the root whence sprang the caste system. Briefly stated, these rules enact—

That persons intermarrying *must* be—

Of the same caste,
Of the same religious sect,
Of the same main subdivision of a caste;

must *not* be of the same *Gotra*,
or *Kúl*,
or *Arnám*,

that is, must not belong to the subordinate group of persons who have a common clan, name, or family surname, which is supposed to denote common descent from the same stock.

To give a rough, and therefore not quite accurate, illustration: this is as if a Mackenzie must marry one who is Scotch, and Celtic, and Protestant, but cannot marry another Mackenzie.

On the other hand, among the Bráhmans and Kunbis it is required that the two betrothed *shall* be very distantly connected, though not by blood. This stipulation seems, however, to be meant only for obtaining vouchers for purity of caste and birth by the evidence of similar antecedent marriages.

Thus, no Hindú, from the Bráhman down to the lowest Dhér, will marry an agnatic relative in the farthest degree, not even one whose surname is the only sign of kindred.

In some castes, even of Bráhmans, marriage is allowed with maternal uncle's daughter, and this concession grows more common as the social grades are descended. You may marry your deceased wife's sister, but not your dead husband's brother; though among the Gonds this latter kind of match does occur, and even among some of the Banjáras.

But, perhaps, the most curious incident of the system is, that in certain communities similarity of *worship* is a bar to connubium. Before concluding an alliance the Kunbi and other tribes look to the *dewak*, which means literally the deities worshipped at marriage ceremonies; the fact being that certain families hold in honour particular trees and plants, and at marriage time branches of these trees are set up in the house. It is said that a betrothal, in every other respect unexceptionable, will be broken off if the two houses are discovered to pay honour to the same kind of tree.* Follow this vein of inquiry lower down, and you find the custom more distinct among the Gonds in their wilder state. In the Wún district the Gonds are divided into tribes, which are again subdivided into *Gotras*. The Gotras have each

* This has been positively asserted by credible informants; but on the other hand many natives deny all knowledge of such custom.

Population. Social Divisions.

a distinguishing name, or surname, to all members; while all the Gotras fall within one or another of four classes of worshippers :—

(1) Those who worship 4 gods.
(2) „ „ „ 5 „
(3) „ „ „ 6 „
(4) „ „ „ 7 „

Now, a marriage cannot, of course, take place between two persons having a common surname; but it is also declared that neither is marriage allowed between two of the same worshipping class, though surnames be different.

What bearing have all these rules upon the origin of castes? To explain this I must refer to the very interesting theory propounded by Mr. J. F. McLennan in his book on primitive marriage. The idea is that exogamy, as it exists in India and other parts of the world, is a relic of the archaic form of marriage. In earliest times women were few and valuable; thence arose the custom of capturing wives from other tribes, which still actually survives among the aboriginal races on both banks of the Wardha river, and perhaps in the Sátpuras. The following quotation is from a memorandum furnished through Colonel J. Bushby* :—

"The males and females work separately and at a distance, and are never associated in their labour. A Gond male desiring to marry, gathers intelligence as to what lady of the adjacent villages he should make the object of his choice. This being done, he, attended by his comrades, resorts to jungles where his wife elect is working, in company with her female relations and friends. Coming in sight, the bridegroom, taking advantage of the unprotected state of the women, working as they do far away from their homes and male relations, pursues them. His friends will not aid him to carry away the bride by force, unless he, unaided, succeeds in touching the bride's hand before she finds a safe shelter in her village. Here it must be told that the women often fight every inch of ground with their pursuers, inflict the most serious hurt, and sometimes shameful defeats. The contest continues even after the bridegroom has touched the bride's hand. If the fight is drawn to the skirts of the village, the male portion joins the females, and pursues the enemy back to their village. But the touching by the bridegroom once effected, the marriage contract is sealed, and cannot be broken."

The practice was prolonged beyond need as an essential test of manly prowess, and gradually hardened into a strong prejudice against taking a wife from the same tribe. But in a state of society where women are constantly changing hands by compulsion, it is a wise child who knows his father: hence in the most primitive times children were affiliated to their mother's tribe, whereby each community was split up into as many different groups as were maternally allied to the same tribe. The custom of marrying an elder brother's widow, which still survives among the aborigines, is supposed to be a lingering relic of the primitive system of polyandry, or of kinship through females. However, as so-

* Deputy Commissioner of Wun.

Population. Social Divisions.

ciety progressed, and these groups intermarried, paternal descent became more certain and trustworthy, for the system of capture gave way to peaceful betrothal, while property in womankind became more secure; and at *that* stage female kinship gave way to the later law of agnatic kindred to the male head of each family or group. Here we get the *Gotras* or Gotes fully developed out of the tribe, just as we see them throughout Hindusthán to this day, and notably among the Rajpúts. When one of these *Gotes* or families departs from its country, and settles afar in foreign lands, it soon separates into different Gotes, by reason of the difficulty of obtaining wives from outside. Berár affords one or two instances of this process among the offshoots of up-country tribes which have migrated down hither. The emigrants were very soon entirely cut off and alienated from the parent tribe left in Upper India; and whereas in their own country they must have gone to *another* tribe for wives, here they form a caste of their own, within which its members *must* marry, exchanging alliances between the different newly-formed subdivisions. Of this process the *Puárs* of Berár and the Nágpúr province afford a good example; and I believe that the *Rajbansis*, and all the other isolated settlements of Rajpúts in Berár and the Dakhan, follow the same rule. But the ancient family of the Jádon Rájas of Sindkher still intermarries exclusively with the clans of Rajputána.

I have elsewhere remarked how powerfully this fissiparous tendency is accelerated by the religious element of division. India seems unhappily to have stereotyped under the form of caste the prejudices of blood and religion, which have been worn out or destroyed in other countries of equal and even inferior civilization. But I doubt whether any other people of the world has ever been subjected to such an incessant disruption and *morcellement* from the operation of religious forces as the Hindús are undergoing to this day.

The adoration of family trees (not of pedigrees, as in Scotland, but of branches set up on ceremonial occasions,) if the fact be authentic, would, I think, be noted by Mr. McLennan as a valuable relic of what he terms the Totem stage of religious speculation—the time preceding the anthropomorphic phase of worship, when all ancient nations had animals and plants for gods, and each tribe was known by its Totem.*

III.—Religion and Castes.

Religion and Castes.

Religion.

The "cultus" of the older or classic gods of the Hindú Pantheon is only a portion of the popular religion of this country. Here in India, more than in any other part of the world, do men worship most what they understand least. Not only do they adore all strange phenomena and incomprehensible forces—being driven by incessant awe of the invisible powers to propitiate every unusual shape or striking natural object,—but their pantheistic piety leads them to invest with a mysterious potentiality the animals which are most useful to man, and even the implements of a profitable trade.† The husbandman adores his cow and his plough,

*** See *Fortnightly Review*, October 1st, 1869, "Worship of Animals and Plants."**
† See Habakkuk i. 16, quoted also by Forbes.

Population. Religion and

the merchant pays devotion to his account-book, the writer to his ink-stand. The people have set up tutelary deities without number, who watch over the interests of separate classes and callings, and who are served by queer rites peculiar to their shrines. Then there is an infinite army of demigods, martyrs, and saints, of which the last-named division is being continually recruited by the death, in full odour of sanctity, of hermits, ascetics, and even men who have been noted for private virtues in a worldly career.

And perhaps the most curious section of these canonized saints contains those who have caught the reverent fancy of the people by peculiar qualities, by personal deformity, by mere outlandish strangeness; or who have created a deep impression by some great misfortune of their life or by the circumstances of their death. All such striking peculiarities and accidents seem to be regarded as manifestations of the ever-active divine energy, and are honoured accordingly.

Thus it is not easy to describe in a few pages the creeds and forms of worship which prevail even in one small province of India, although in this imperfect sketch nothing is mentioned but what is actually practised within Berár. This is one of those provinces in which the population is tinged throughout by the strong sediment of aboriginal races that have been absorbed into the lowest castes at bottom; and it touches the frontiers of those districts where præ-Aryan tribes still hold out with their own separate customs and dialects. It is also a thinly peopled country, with jungle tracts only used for pasture; and it has few large towns. Therefore it may be expected that many obscure primeval deities owned by the aboriginal liturgies, and many uncouth rustic divinities set up by the shepherds or herdsmen amid the melancholy wolds, will have found entry into the Berár pantheon. Nevertheless, we have here, on the whole, a fair average sample of Hindúism, as it exists at this time throughout the greater part of India; for we know that the religion varies in different parts of this vast country with endless diversity of detail. Vishnu and Shiva, with their more famous incarnations, are of course recognized and universally honoured by all in Berár. The great holidays and feasts of the religious calendar kept by Western India are duly observed; and the forms and ceremonies prescribed by Bráhmanical ordinance are generally the same as throughout Mahárásthra. The followers of Shiva are much the most numerous, especially among the Bráhmans.* Of the second-class deities, *Báláji* is in great repute, and has at Básim the finest modern temple in Berár, with a rich endowment. *Khandoba* and *Beiroba* are gods much in vogue among the villagers; they tie up a dog at Khandoba's shrine when they sacrifice to him, and the pastoral Hatkars flog each other in earnest before Beiroba. Then we have the heroic gods Ráma and Hanumán; no village in Berár is without the red monkey which symbolizes the tutelary Mároti—and Ganesh with the elephant-head, which he got in the place of his own cut off in battle; *Bawáni*, or *Durga*, has large and locally famous temples at Amráoti and Máhúr. *Mahisoba* is a buffalo-god known to live under the water of large rivers, and requiring propitiation; *Wágdeo* must be appeased

* As is noticed by Captain Alexander in his Memorandum on the Amráoti district.

Population. Religion and Castes.

by those who run risks from tigers; *Satwái* is a goddess who cures children; and *Mari Máta* regulates the spread of cholera in accordance with the attentions which she receives. A heap of stones daubed with red, under a tree fluttering with rags, represents *Chindia Deo*, or the divinity of tatters;—if you present a rag in season you may chance to get good clothes.

Berár is liberally provided with canonized saints, who are in a dim way supposed to act as intercessors between mortals and the unseen powers, or at any rate to possess some mysterious influence for good and evil, which can be propitiated by sacrifice and offering. Pilgrimages are made to the tombs of these saints, for it must be noted that a man is always buried (not burnt) who has devoted himself entirely to religious practices, or whom the gods have marked for their own by some curious and wonderful visitation. When an ascetic, or a man widely renowned for virtue, has acquired the name of a *sádhu*, or saint, he is often consulted much during his lifetime, and a few lucky prescriptions or prophecies gain him a reputation for miracle-working. To such an one do all the people round give heed, from the least to the greatest, saying, as of Simon Magus, "This man is the great power of God;" he is a visible manifestation of the divine energy which his virtue and self-denial have absorbed. The large fairs at Wadnera (Elichpúr district), Akot, Nágar Tás, and other places, took their origin from the annual concourse at the shrines of these *sádhus*. At Akot the saint is still living; at Wadnera he died nearly a century ago, and his descendants live on the pious offerings; at Jalgaon a crazy vagrant was canonized two or three years back on grounds which strict people consider insufficient. There is no doubt that the Hindú religion requires a pope, or acknowledged orthodox head, to control its wonderful elasticity and receptivity, to keep up the standard of deities and saints, to keep down their number, and generally to prevent superstitions from running wild into a tangled jungle of polytheism. At present public opinion consecrates whom it likes, and the Bráhmans are perfectly tolerant of all intruders, though service at these shrines may be done by any caste.

A few examples will illustrate the practice of worshipping personages who had become objects of pity or curiosity. At Jámod is the shrine of *Aunji*, who leapt off the rocks near the Máhádeo cave on the Pachmarí hills; he left behind him two betel-nuts, which are religiously worshipped as memorials. *Kháki Sháh Wála* has a tomb at Málegaon, which is revered by Musalmáns, and adored by Hindús; he seems to have been a most austere hermit, who seldom ate, and never washed. The legend is that he was forcibly bathed by some of his votaries who admired cleanliness as well as godliness, and died under the treatment. To him and to his shrine many miracles are attributed. *Mastán Sháh* has a dargáh not far distant; he was miraculously healed of several cruel wounds which he received, and survived, though he could only drag himself along the ground. These and other Musalmán shrines receive the prayers and offerings of Hindús. The Banjáras propitiate the manes of an ancient brigand who probably came to some notorious end. At Akola they worship the monument over the ashes of Sakhu Bái, a woman who burnt herself as a *satí*. At Petrí, in the jungle near the Káta Púrna river, is a sort of altar to Wágái Deví (tiger goddess), founded on the spot where a Gond

Population. Religion and Castes.

woman was seized by a tiger. She is said to have vanished as if rescued supernaturally; so the place is much venerated by the neighbouring Gonds, and all classes that desire protection from wild beasts present gifts to the altar of every kind of animal from a cow downward. A Gond presides, and realizes the votive offerings.

This practice, not uncommon throughout India, of paying divine honours to persons who have met with an untimely death, recalls the legend of Adonis and of his prototype *Thammuz*, for whom Ezekiel saw the women weeping at the gate of the Lord's House. Milton's lines are well known.* A striking illustration of the sentiment is found in the worship among the non-Aryan castes and tribes of Dulha Deo, the apotheosis of a boy bridegroom who died in the marriage procession, carried off by the envy or cruel love of the unseen deities, like Hylas or Ganymede of classic fable.

But the leading saints of Berár disdain any such romantic origin. They have wrested from the reluctant gods, by sheer piety and relentless austerity, a portion of the divine thaumaturgic power, and it exhales after their death from the places where their bodies were laid. Donations and thank-offerings pour in; endowments of land and cash used to be made before English rule drew a broad line between religion and revenue; a handsome shrine is built up; a yearly festival is established; and the pious descendants of the saint usually instal themselves as hereditary stewards of the mysteries and the temporalities. After this manner have the sepulchres of Srí A'yan Náth Máháráj and Hanumant Ráo Sádhu become rich and famous in the country round Umarkher. It has been said that the Hindús worship indifferently at Mahomedan and Hindú tombs, looking only to wonder-working sanctity; in fact, the holy man now in the flesh at Akot has only taken over the business, as it were, from a Mahomedan fakír, whose disciple he was during life; and, now that the fakír is dead, Narsing Báwa presides over the annual veneration of his slippers.

At Dhánora is the shrine of a famous saint called the Máhá Sidha, or Great Sádhu, who must have lived some years ago, for his real history has mouldered away, and he is now said to have communed with gods. According to the legend, he came to this place in the train of two deities, who selected the spot and vanished, leaving him invested with full miraculous powers. The shrine is noted for its power over snake-bites and scrofulous symptoms. A large two-storied gate to its inclosure has been erected by the gratitude of a wealthy tailor, who was here healed of sore disease of the loins.

It may be conjectured that whenever there has arisen among this host of saints and hermits a man who added to ascetism and a spiritual kind of life that active intellectual originality which impels to the attack of old doctrines and the preaching of new ones, then a sect has

* "Thammuz came next,
"Whose annual wound in Lebanon allured
"The Syrian damsels to lament his fate
"In amorous ditties all a summer's day."
Milton's Paradise Lost.

Population. Religion and Castes.

been founded, and a new light revealed. And the men who have created and confirmed the great religious movements in Hindúism are not always left in the humble grade of saints; they are discovered to be incarnations of the highest deities; while the transmission of this divinity to other bodies is sometimes perpetuated, sometimes arrested at the departure of him who first received it. No such great prophet has been seen in Berár, but the votaries of some famous Indian dissidents are numerous. This is not the place to discuss their various tenets, yet their denominations may be mentioned.

The Jains or Saráogis are common among the townspeople. They are constantly recruited by immigration of merchants from Central India; but they must have been in Berár from time immemorial, since some ruined temples of their faith exist, and there is one at Sirpúr of real antiquity, said to have been founded by the Jain Rájas who ruled the country before the Mahomedan conquest. Almost all the Márwárís of Berár belong to this remarkable heresy. The tailors also are numerous among its professors, as among other sects which lean toward speculative doctrine and spiritual independence;—occupations which are sedentary, social, and which do not hinder conversation, breed irreverent free-thinking in religion and politics all the world over. For instance, the *Vishnois* of Berár are nearly all tailors, and their tenets stamp them as decidedly Broad Church. Yet even they have had secession from their main body of the more advanced brethren, and the seceders have adopted as their patron saint a holy man recently translated, under whose special dispensation they eat and drink forbidden victuals. The Jains worship certain deified mortals. The Lingáyats, another numerous sect in Berár, adore the embodiment of Shiva within the mortal frame of Chambasápa, said by many to have been born of a virgin. The Kabirpanthis, of whom there are very few in Berár, follow the teaching of Kabir, also an Awatár by miraculous birth. The Mánbháus have received their peculiar faith from one upon whom Krishna descended, who consented to be their spiritual guide for a time, but who is scandalously asserted by the Bráhmans to have been an outcast from their order. The doctrines of the Jains, Lingáyats, and Kabirpanthis can be found in English works. Kabir and Chambasápa seem to have been reformers of the type which is impressed on all religious history; men who protested against idolatrous ceremonial and the pretensions of one caste or order to stand between God and man. Gúru Govind, the fighting prophet of the Sikhs, died on the Godávari, just outside Berár, and many people, in particular Banjáras, resort to his shrine for spiritual guidance.

As for the Mánbháus, they are black-clothed friars and nuns, who devote their life to perpetual wandering, who profess strict celibacy, hurt no living creature, serve in no temples, and reject the whole Hindú pantheon except Krishna. Their ranks are recruited by the adoption of children made over to them in performance of vows; but many of them quit the itinerant cœnobite life, and settle down to worldly professions, or to the service of sanctuaries consecrated to Krishna's worship. They require special mention here, because one of their principal *maths* or monasteries, presided over by their spiritual chiefs, is

Population. Religion and Castes.

at Ridhpúr, a few miles east of Elichpúr; but their ranks are full of Panjábis, and they identify themselves with the Jaikishnuias of that country.

The list of Hindú sects in Berár may be concluded by the mention of a very few Nánakshâhis and Rái Dásis.

Bairágís, Gosáyís, and Sanyásís, orthodox ascetics, are common in Berár, as all over India; there are also two or three Shákt votaries, who hold mysterious love-feasts in honour of Alma Venus Genitrix.

In Berár, as in other parts of India, almost all men and women have their spiritual guides. They are called in Marátha Moksha Gúrus, meaning persons who teach the way to salvation. The Shástra requires that every man should take to him a Moksha Gúru to obtain salvation; but it is strictly forbidden that a man of superior caste should take a gúru of an inferior caste. Yet, practically, this inhibition is not strictly observed; for there are many instances in which Bráhmans have taken gúrus from the Kúnbi or Mánbháu caste. It is held (probably by the husband) that as long as a woman has her husband alive she need not take a gúru, but in Berár wives and widows alike keep directors. The ceremony of taking a gúru consists of the instruction of certain "mantras," which are sometimes merely the names of deities, to the *chela*, who then is warned to repeat the mantras every day with a religious care. It is the object of the chela and gúru to keep their mantras in strict secrecy, so that the chelas of one gúru will not know the mantras in which each is instructed separately. The chela is bound to devote his person, mind, and wealth to the cause of his gúrus, or, as is said in Maráthí, *Tan, Man, Dhan, Gurula árpan kele*, and that chela who rigidly observes this is highly esteemed. But these devotions occasionally slide into abuses, of which the most notorious and scandalous example is the practice of the Gujaráthí sect of Mâhárájas.

Of the Mahomedan religion in Berár little need be said, for it has no provincial peculiarities. Probably a Wahábi would find cause to protest against excessive veneration of dead hermits and martyrs, and against the admission of Hindús, for the value of their offerings, to worship at the tombs of men who preached and fought against idolatry. Some notable pírs and pírzadas lie buried at Elichpúr, Mangrúl Pír, Pátúr, Jámod, Bálápúr, Kolápúr, and other places. The more celebrated sepulchres are well endowed; while very many villages keep a lamp burning over the grave of some obscure fakír.

In Berár, as all over India, still flourish the real original fairs (*feriæ*, holyday gatherings), which have dwindled away in Europe, the annual concourses at celebrated shrines and places of pilgrimage; but they are already losing their importance and commercial utility by the rapid opening out of communication. Yet they still combine very conveniently the attractions of religion, profit, and pleasure; for though the ancient holyday is fast merging into the modern holiday, it is in either sense a day very popular among women and religious fraternities. Of course all the festivals thus celebrated are Hindú, for the Musalmán calendar knows no feasts, only days of solemn prayer; but

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several of the shrines which gather pilgrims are of Mahomedan saints. The *urus*,* or annual commemoration of a local Mahomedan saint, like the martyr's day of St. Edmund, or St. Thomas, of Canterbury, has degenerated into much that is mere carnal traffic and pagan idolatry, a scandal to the rigid Islamite. Yet if he uplifts his voice against such soul-destroying abuses he may be hooted by loose-living Musalmáns as a Wahábi, who denies the power of intercession; while the shopkeepers are no worse than Ephesian silversmiths at crying down an inconvenient religious reformer.

Heresy is only represented by a few Bhorás, who have immigrated recently from the west, but even they have been cleft into two distinct communities. All religions in India belong to the *fissiparous* order; they have the property of disseverance into minute portions, each of which retains life and growth.

APPENDIX A.

Sketch of the Banjáras of Berár.

Banjaras

Mr. Cumberlege, Superintendent of Police in Wún, has written a very interesting account of the Banjáras. He explains that the Banjáras of the Dakhan are in three grand Hindu tribes: Mathúria, Labána, Cháran; and that there is also a less numerous section called Dhári, which in creed and customs is a sort of hybrid society between Hindú and Musalmán, though belonging nominally, as I gather, to the latter.

The three Hindú tribes all trace their descent from the great *Bráhman* and Rajpút races of Upper India, and as usual ascribe their tribe segregation to some irregular marriage of a legendary kind contracted by their first ancestors. In these stories Gúru Nának, the Sikh prophet, usually figures as the opportune miracle-worker and spiritual adviser. No doubt these stories of descent are founded on fact. It is most probable that some irregular marriage made by adventurous wanderers into distant countries did first cut off these branches from their parent stock, and plant them apart as distinct communities. From Mr. Cumberlege's memoir it may be conjectured, however, that the emigration which settled the Banjára upon Dakhan soil took place when these grain-carriers came down with the great Moghal armies early in the 17th century. In fact, they seem to have derived their whole origin and organization from the long wars of the Delhi emperors in the south, and the restoration of peace and prosperity is breaking them up. Neither their trade nor their tribal system can survive another generation of English predominance, wherefore some account of their more striking peculiarities has at least the interest that attaches to a picture of things which we shall never see again.

Of the Cháran tribe the Ráthor family (says Mr. Cumberlege) is the strongest, and hold sway in Berár, for all the Dakhan is parcelled out among different Banjára tribes, and no *tánda* trades or grazes cattle beyond its own borders.

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* *Urus*, literally *Nuptials*. The martyr's bride is Death.

Population. Banjáras.

Mr. Cumberlege writes: "The Chárans evidently came to the Dakhan with A'saf Ján, sometimes called A'saf Khan, the Vazír of Sháh Jehán; and in the year 1630 or thereabouts, Bhangi and Jhangi Náiks (represented to have been brothers, but certainly not such, though perhaps related) had with them 180,000 bullocks, and Bhagwándás, the Burthia Náik, only 52,000. They accompanied A'saf Ján, carrying his provisions during his raid into the Dakhan.*

"It was an object of A'saf Ján to keep these bullocks well up with his force, and he was induced to give an order to Bhangi and Jhangi Náiks, as they put forward excuses regarding the difficulty of obtaining grass and water for their cattle. This order was engraved on copper and in gold letters, as follows:—

Ranjan ka pání,
Chapar ka ghás,
Din ka tín khún maaf.
Aur jahán A'saf Ján ke ghore,
Wahán Bhangi Jhangi ke báil.

This is still in the possession of the descendants of Bhangi, who are still recognized by the Haidarábád Court; and on the death of the representative of this family his successor receives a khillat from His Highness the Nizám.

"The meaning of the inscription seems to be: If you can find no water elsewhere, you may even take it from the ranjans (pots) of my followers; grass you may take from the roof of their huts; and if you commit three murders a day I will even pardon this, provided that where I find my cavalry I can always find Bhangi Jhangi's bullocks.

"Bhagwándás asked for a similar order, which was refused. After the campaign was over, the Chárans remained in the Dakhan, and now the feud broke out between the Ráthors and Burthias. One day when Bhangi Náik was returning from the Haidarábád darbár with four followers, he was attacked in daylight by Bhagwándás, who, with a number of followers, killed all five men. On their complaining to the Nizám, they were told to take their revenge, which they shortly did; and headed by Naráin *Bhangi*, son of the deceased, they fell unexpectedly on Bhagwándás in such large numbers that he and one hundred of his followers were killed. The Burthias awaited their turn, and attacking the Ráthors killed a number of them, and took away their standard. This standard is a yearly present from his Highness the Nizám, who gives *Bhangi's* descendants eight 'tháns' of khádi, of sixteen yards a thán, for a new standard. This standard is now somewhere near 'Muchli Bandar'† and in the possession of the Burthias, though the Ráthors have made many attempts to regain it. It is said a Bhadewut Náik, the descendant of Hati Náik, has their standard; and only last cold season about 3,000 or 4,000 Ráthors, making carriage of grain a pretence, started under Mánú Náik (Bhúkia) of the Moghlái, to recover it.

* Against Bíjapúr.—(EDITOR).

† Masulipatam.

Population: Banjáras.

Having sold their grain before they had nearly reached their destination, and there being some low-spirited men among them, the encampment broke up, and they returned peaceably to their homes. Mánú lives somewhere in the Kherála jungles. This feud will exist so long as the Burthias possess this standard, for the Ráthor class is very strong, as well as hardy and determined. However, it will be a difficulty in their way their having to pass through the Telinga country, which belongs to the Burthias, and is under Bhugwándás's descendants' rule, whereas Berár is under that of Naráin Bhangi (resident somewhere in the Narsi taluk) and his representative Rámú Náik, izárdár of Mauza Yeolí, in the Yewatmál taluk. Rámú's authority and influence is greater than that of any other man in Berár, I believe; but Dena for one, and many others, are trying to break from him, and often act in direct opposition to his orders. This one can account for by his greed. There are men in this district whom he has fined from 5,000 to 8,000 rupees for very trifling offences.

Infanticide.

All acknowledge that infanticide obtained to a very great extent in former days, but say that it has stopped in Berár, which I can believe, having seen no instance of it myself, and the Census showing so fair a proportion of the female sex. I am told that it is now and then practised in the Moghlái still, but that even there it is going out of practice.

Witchcraft.

Though not to such an extent as in former years, witchcraft still obtains in Berár. I can confidentially say this, as I had a case in this district wherein all the features coincided exactly with what I am told is still the practice of Banjáras when they fancy a woman a sorceress. The woman was knocked down and strangled by three or four men deputed by the náik of the tánda, on her husband refusing to kill her, to kill and bury her; this they did, and the husband had afterwards to appear before Walú Náik's pancháyat, where he was mulcted of all he possessed, amounting in cattle and cash to about Rs. 2,000. Even when attacked with a bad fever or determined dysentery they often put it down to foul play by some sorceress, and on such occasions the sufferer sends for some one who knows some "mantra," or is supposed to know something of *jádú*. A betel-quid is given to the sufferer, and some mantra is repeated.*

Should the sufferer not recover now, he sends to the náik, mentions the name of the person he may suspect or not, just as the case may be, who sends five or ten men, taken from each family in the tánda to any Cháran *bhagat* to inquire of him who is the sorceress; and, to place this fact beyond doubt, as this deputation goes along they bury a bone or

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* Náik.......... Chief.
Tánda .... Camp.
Pancháyat .... Jury.
Jádú.......... Witchcraft.
Bhagat........ Devotee.
Mantra........ Charm.
Nazar .... Present.

Population.

Banjáras.

any other article on the road, and make the bhagat presently state where it was buried, and what the article was. On arriving at the bhagat's residence, he tells each man his name, class, "gote," and denomination; that he knows that they have come to inquire what has caused the illness of the person (mentioning his name and caste) who is suffering. This he must do directly after the salaams are exchanged, and before the others speak again. A relative of the sick man now places a rupee before a lighted wick, the bhagat takes it up, looks steadily at it, and begins to sway about, make contortions of the face and body, &c., whilst the goddess Mariái (Máhá Káli) is supposed to have entered his body. He now puts down the rupee, and, being inspired, commences to state the date and hour on which the sick man got ill, the nature of the complaints, &c., and in an indignant tone asks them why they buried a certain article (mentioning it) on the road. Sometimes they acknowledge he is a true bhagat now, but generally the men call for further proofs of his abilities. A goat in kid is then brought, the bhagat mentions the sex of, and any distinguishing marks on, the kid; the goat is then killed, and if he has guessed right the deputation becomes clamorous, and requires the name of the sorceress. But the bhagat keeps them waiting now, and goes on to mention the names of other people residing in their tánda, their children, and sometimes the names of any prized cows or bullocks; he also tells the representative of the sufferer what family he has married into, &c. On this the latter presents his *nazar*—this was fixed at Rs. 25 formerly, but greed dictates the sum now, which is often as much as Rs. 40. The bhagat now begins chanting some song, which he composes as he goes on, and introduces into it the names of the different families in the tánda, having a word or two to say about each. The better portion get vile abuse, are called a bad lot, and disposed of quickly; but now he assumes an ironical appearance, begins to extol the virtues of a certain family, becomes facetious, and praises the representative of that family who is before him. All know now that the sorceress is a member of this family; and its representative then puts numberless questions to the bhagat relative to his family and connections, his worldly goods, and what gods he worships; the name of the sorceress he calls for; inquires who taught her jádú; and how and why it was practised in this particular instance. The business is now closed by a goat being killed and offered up to Birolia, and then all return to their tánda. Even now the man may refuse to acknowledge this bhagat, and will if the sorceress be a wife or daughter to whom he is attached, should he have money to take the business on to another tribunal. But as he has to pay the expenses of all the men who accompany him, all cannot afford to question a bhagat's decision. Sometimes the man will tell his wife, if he is certain she will obey him, to commit suicide; and as she knows full well the punishment is *death*, and that she must meet it in some form almost at once, when thus enjoined she will obey generally. Otherwise, the husband, with a witness or two, taking advantage of the first opportunity when she has left the tánda, kills and buries her, with all her clothing and ornaments. They then return to the tánda. A "panch" forms, the witnesses declare the business has been completed satisfactorily, and the husband may or may not agree to the judgment of the "panch" with regard to his pecuniary liabilities. He has to pay all the expenses of the deputation; by the bhagat is fined Rs. 100 or 150;

and if he has refused to do the deed himself, and others have had to do it for him, or the sick man dies, he has to give a large sum besides to this man's family for their support. This fine originally belonged to Bhangi Náik's representative, Rámú Náik; but it is often kept by the different náiks themselves now. Rámú has still great influence; but he used his power so cruelly that many have seceded from his control, and have náiks of their own, whom they now obey almost implicitly. There are men in this district well known to me who have been fined six or eight thousand rupees for small misdemeanours, and it is hardly to be wondered at that this thing could not continue for ever.

Religion.

The Chárans are all Deists. There are Hindú gods they worship as having been holy men; but they only acknowledge one god, and look on Gúru Nának as the propagandist of their religion.

Gúru Nának is supreme; but they worship Báláji, Mariái (Máhá Káli), Tulja Devi, Siva Bhaia, Mittú Bhúkia, and Satti. There are smaller gods worshipped also, but the above are the only ones generally worshipped by the Chárans of Berár. They have heard of Sivadás, but do not worship him as the men of the Telinga country and Central Provinces do. The reason is seen at a glance. Ours is the Ráthor country, those parts belong mostly to the Burthia class; in fact, the Telinga country is entirely theirs, and Sivadás was a Burthia, not a Ráthor, I believe. The oath most sacred to them is taken in the name of Siva Bhaia, a holy man who resided at Pohora,* where there are still temples, I believe, to Siva Bhaia and Mariái, and where a nephew of Siva Bhaia, by name Súka Bhaia, still officiates. There are a number of bhagats, of varied celebrity, to whom they go on any serious difficulties; otherwise their own náiks, or the náik to whom the former is subordinate, adjudicates.

Ceremonies gone through prior to a Cháran perpetrating crime.

There is a hut set apart in nearly every tánda, and devoted to Mittú Bhúkia, an old freebooter. No one may eat, drink, or sleep in this hut; and it is simply used for devotional purposes. In front of this hut is a flag-staff, to which a piece of white cloth is attached. I mention this here because of the worship and preparation always gone through before the commission of crime; that is by those who worship, and nearly all do, Mittú Bhúkia. By all criminals Mittú Bhúkia is worshipped as a clever freebooter; but he is more thought of on the other side of the Wardha than here. However, where the white flag is seen in front of a hut it is a sign that the tánda worships Mittú Bhúkia, and should therefore be watched carefully for days when they are suspected of having committed crime.

The men who have agreed to and arranged the particulars regarding the carrying out of their scheme meet at night at this hut, where the image of Satti is produced. Ghee is put into a saucer and into this a wick is placed, very broad at the bottom, and tapering upwards,

* Four miles from Digras, in Wún district.

Population.

Banjáras.

thus Δ. This wick standing erect is lit, an appeal is made to *Satti* for an omen, those worshipping mentioning in a low tone to the god where they are going, and what they purpose. The wick is then carefully watched, and should it drop at all the omen is propitious. All immediately get up and make an obeisance to the flag, and start then and there for the business they have agreed on. They are able to return to their homes before they start, because they must not speak to any one till their business has been carried through. And here we have a reason why Banjáras are rarely known to speak when engaged in a robbery; for if challenged these men who have gone through this ceremony may not reply. Should they have reached their destination, whether a village, hamlet, or unprotected cart, and are challenged, if any one of them reply the charm is broken, and all return home. They must again take the omens now, and worship again, or give up the attempt altogether. But I am told they generally prefer to make certain of the man who is venturesome enough to challenge them, by knocking him down, and either killing or injuring him so severely that he cannot interfere, and would not wish to meddle with their other arrangements. If one of the gang sneezes on the road it is also fatal; they must return to their tánda at once.

The whole twelve tribes of Dháris worship *Saraswati*, besides which the seven tribes which entered Southern India worship also the Deos Gháju and Gandha.

The Dháris were classed among Hindús, but Shára, having accompanied Bába Nának to Mecca, ate the flesh of the buffalo, and, being put out of caste got circumcised and became a Moslem, since which they are classed among Mahomedans, and styled Mahomedan Dháris.

The Mahomedan Dháris not only observe the Mohharram festival, but also worship *Saraswati* Deo. The burial rites are also the same as observed by Moslems, except that, instead of a kázi, a fakír is called to read the prayers over the corpse.

The Dháris are not only mendicants but musicians, and sing songs in praise of their own ancestors, the Chárans, and the old kings of Dehli.

APPENDIX B.

*Account of the Hatkars of Berár.**

Hatkars.

The Dhangars in Hindustán are in some places called Hatkars. They declare that they emigrated from the north to this part of India many years ago, supposed to be some time prior to the Nizám becoming *subahdár* of the Dakhan, on behalf of the kings of Delhi. But the Aín-i-Akbari seems to suppose that the Hatkars were driven westward across the Wardha by the Gonds. They were then (1600 A.D.) holding in armed force the country round Básim, and are described as a "refractory and perfidious" race, a character which they preserved until the British took them in hand.

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* By Captain James Fitz Gerald, Assistant Commissioner.

The Hatkars of Berár are all Bargi Dhangars, or the shepherds with the spears. This tribe is quiet separate in customs, enterprize, &c., from the *Kota Pullia* Dhangars, who keep sheep, and with whom they do not now intermarry.

Population.

Hatkars.

The general idea is that originally there were twelve tribes of Bargi Dhangars, who came down from Hindústhan, and that from them the country about Hingolí was called *Bár Hattí*, which the *Hatkars* say is a corruption of the words *Bára Hatkar*, or country of twelve Hatkars.

At present there are only three families. To one or other of these three families all the Hatkars about Berár, Hingoli, &c., belong.

The names of these three families or clans are : (1) Poli, (2) Gurdi, (3) Muski.

The *Hatkars* say that they formerly, when going on any expedition, took only a blanket seven hands long and a bear-spear. That from this they were called *Bargir*, or *Barga*, Dhangars. They would appear to have been all footmen. To this day the temper of the Hatkar is said to be obstinate and quarrelsome. They will eat with a Kunbí, but not with a Labáni or Banjára.

The Hatkars bury the male dead, if they did *not* die of a wound received in the chase or in battle. They bury the dead body sitting cross-legged, with a small piece of gold placed in the mouth of the corpse.

If a male Hatkar die of a wound received in battle over the chase they burn his corpse, his feet being placed toward the east. Obsequies by fire are clearly an honourable distinction.

All women who die in childbirth are burned, others are buried.*

Widows can, on the death of their first husband, marry again by a *pát* marriage. A man can at one and the same time have only one "Lagan" wife alive; but he can have several *pát* marriage wives.

The *Hatkars* eat any kind of meat that any Hindú will eat, except the flesh of the cow and the pig. They eat eggs. Their god is Khandoba.

The náiks of this district were principally Hatkars. The duty of a náik was to keep the peace, stop robbery, &c.; but in time they became the breakers of the law, and their men the dacoits of the country. Some of them, about the year 1818, were very powerful. Nowsáji Náik Muski's army gave battle to the Nizám's regular troops under Major Pitman, before Umarkher. The Náik was beaten, and he was besieged in his stronghold of Nowa, with a garrison of 500 Arabs. The place was carried by assault after a very stout resistance in 1819. Nowsáji Náik was sent to Haidarábád, where he died.

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* Some aboriginal tribes of Central India burn men, but bury women and children. The Hatkars seem to be in a transition between interment and cremation; the latter gradually prevails as a tribe or caste rises in the social scale.—[Editor.]

Population.

Hatkars.

The power of the náiks was broken by Brigadier Sutherland. He hanged so many that the náiks pronounce his name to this day with awe. To some of the náiks he gave money, and told them to settle down in certain villages. Others who also came, expecting money, were at once hanged.

Brigadier Sutherland would appear to have hung only the leaders that would not come in before a certain date. In this way died Luchman Náik, *gárdi* of Hatah, who was next to, if not equal in power to, Nowsáji Naik; also the náik of *Jámb,* whose clan name is Poli.

Most of the *Hatkars* never allow the hair on their face to be cut. They are fine able-bodied men, and have a most wonderful resemblance to each other, which may be accounted for by the constant and exclusive intermarriage of their three great families.

They are most independent in bearing, pretentious in character, and are the stuff of which good soldiery is made. They inhabit, speaking generally, the hills on the northern bank of the Painganga. No such irruptions from the Nizám's dominions as was last made in 1861, which gave the Haidarábád Contingent so much trouble at Risod and Chichamba, would be made if we had these men on our side. Their villages are placed like a line of outposts along our frontier with the Haidarábád territory.

DISTRICT SELECTIONS.

Melghá't.

District Selections.

Melghát.

* In the whole taluk there are 324 inhabited villages; the average number of inhabitants, therefore, to each is 124·70. If a place having over 1,000 inhabitants constitutes a town, there are none such in Melghát. The total number of houses is returned at 7,411, hence the average to each village is 22·8, and the average number of souls that each house contains is 5·4.

Towns and villages.

Proportion of the sexes.

The total males, both adult and infants, are to the females

as 20,950 to 19,455,
or 100 to 92·8;

that is, in every 100 of the population there are 51·8 males to 48·2 females.

The male adults are to the female

as 12,550 to 11,467,
or 100 to 92·8;

that is, out of every 100 of the adults there are 51·8 males to 48·2 females.

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* From the report of the Census taken in 1867, by Captain K. L. Mackenzie.

Population. Melghát.

The male infants under 13 years are to the female of the same age

as 8,600 to 7,988,
or 100 to 92·8;

that is, out of every 100 of the infants there are 51·8 males to 48·2 females.

It is extraordinary to see the proportion the same throughout. Doubtless, amongst a population four-fifths of whom belong to the so-called aboriginal and hill races, ignorance must have led to the now exact recognition of the limit fixed (13 years) between adults and infants. But taking the returns as given, they show that among infants the males preponderate; and, since the same proportion exists between the adult sexes, it follows that more deaths occur amongst the males, or, in other words, that female life is slightly better preserved.

Grouping the population under eight great divisions, we find that on the Census night there were in Melghát—

1.	Europeans	4
2.	Eurasians	1
3.	Native Christians	13
4.	Hindús	5,196
5.	Mixed Hindú and Mahomedan	22
6.	Mahomedans	469
7.	Gonds, Korkús, and Aborigines	33,817
8.	Out-castes	883
	Total	40,405

Amongst the Hindús the Gaulis numbering	1,464
Gaulans	1,282
Rajpúts	403
And Banjáras	453

Together 8,009, are the castes most considerable in numbers.

Of those shown as mixed Hindú and Mahomedan (dhobis and eunuchs), it would perhaps be safe to class half as Hindú and half as Mahomedan; but even adding these to those who are shown as distinctly of the latter creed their number is inconsiderable.

We now come to the so-called aborigines and hill tribes, who greatly preponderate, being somewhat over four-fifths of the whole.

They are subdivided as follows:—

Korkús	27,469
The Náhal, the Korkú out-castes	2,539
Total Korkús	30,008

Gond, Ráj Gonds	2,079
Agarmunde Gonds	6

signify those whose turban does not cover the top of the head.

Population.

Melghát.

Muges	332	fishermen and quail-catchers.
Bhoya Gonds ...	63	
Pardháns	131	Gond Bháts.
Balláis	455	Gond Dher, or out-castes.
Total Gonds...	3,084	
Bhíls ...	725	

Great interest attaches to these so-called aboriginal races, the Korkú, the Gond, and the Náhal, who each possess a distinct but unwritten language. Investigation given to the Korkú and the Gondi allies the former with the Kins or Kols, and certain other tribes at the foot of the Himalayas in the north-east, the Karens in Burmah, and the Benwahs in Malacca; while the language of the latter is shown to have affinity with Tamil and Telugu. The Náhal tongue has not been inquired into as yet, but local tradition affirms that race to be the oldest of the three here.

Professions.

The number of professions in the Melghát are given as 51; of these the agricultural classes are 36,171 in numbers, as below:

Landholders	706
Agriculturists	21,007
Farm Servants	609
Labourers	8,457
Herdsmen and Gaulis	2,392
Servants (of whom 1,080 are house and 417 village) are	1,497
Spirit-sellers	543
Workers in Metal	263
viz., Ironsmiths 242	
Goldsmiths 12	
Coppersmiths 9	

Suppliers of the necessaries of life, such as grain, vegetables, groceries, fish, meat, &c., 228; amongst these the most numerous are—

Fishers	93
Tobacconists	49; and, lastly,
Grain-sellers	43

In the cloth-trade there are 73 only:—

Weavers	21
Dyers	30
Cloth-sellers	22

In the remaining miscellaneous professions, 28 in number, there are 1,624, chiefly made up of the undermentioned:

Beggars	391
Carriers	261
General Traders	216
Government *employés*	198
Shoemakers	109
Oilsellers	99; while the rest,

varying from about 50 in each and downwards, have amongst them—

Bankers 4, and Money-changers 8.

The returns would seem to indicate that about nine-tenths of the population is agricultural; but it is probable that a large proportion of the Korkús and Gonds live as much by carrying out wood for sale as by

actually cultivating land, though perhaps, having a small holding, they return themselves as agriculturists.

Small as is the proportion of the trading and artizan classes, it is lamentable to see in comparison with them the Kaláls or spirit-sellers bearing so high a proportion.

Amra'oti.

Amráoti.

Village system.

The village system in this district corresponds, generally, with that described by Grant Duff as belonging to the whole of the Marátha Country, but (not to mention the difference in the local nomenclature) there are local discrepancies which are worth noting.

It must be remembered that the system in its integrity is a thing of the past, existing mainly in the memory of the people, but not having vital force enough to resist the encroachments that are being daily made upon it. That it was based upon the tacit assumption that village officers, such as *khátis*[1] (blacksmiths), should not turn stamp or any other kind of vendors, or village *simpis* (tailors) leave their ordinary duties undone to deal in cotton; nor did it contemplate village Mhárs vieing with Kunbís in the cultivation of the soil, still less their becoming landholders in other villages.

Balúte and Alúte.

Though the *balúte*[2] and *alute*[3] system is the only one in the district, the terms themselves are known, I fancy, to few but the educated; though a villager would never confound a balútedár or an alútedar with a simple asámi.

Patels and Patwáris.

Like all Marátha villages, those here must have a patel[4] and patwári at their head.

The duties and watans of these officers,[5] are too well known to need description here, and it is of no use discussing the old questions

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[1] *Vide* the Municipal lists.

[2] वलुते a share in the corn and garden produce of a village, given to its officers.

[3] आलुते. [4] The terms "*grammadhi-kari*" and "grámlekhak," for patel and patwári, are absolutely unknown here. At present the working patel is called the "mukadam," "kárbhári," "kárbhári patel," and "sarkári patel," indifferently. The patwári is likewise termed the "pándya" or "kulkarni;" but the latter is never used except for the person who actually transacts the village business.

[5] It might have been supposed that the abolition of the offices of deshmukh and deshpándia shortly after the assignment of the districts would have enormously increased the importance and consideration which the patel and patwári enjoyed, by restoring them to the position which they believe they held in bygone times, namely, of being the sole channels of communication between their villagers and the Sarkár. But, with the view of preventing hereditary right from shielding individual incapacity, it was announced that if the *mukadam* or kulkarni was unfitted for his post, he might be displaced, and another be appointed who could carry on the work satisfactorily, to whom the Government allowance should be paid. Placed therefore in this position—liable for incapacity or bad conduct to be deprived of their office, or (which is hardly less ignominious) to be obliged to appoint an agent to do the work for them, they are rather worse off now than they were when we took over the districts in point of consideration and power. [Facts and inferences of this note both questionable.—EDITOR.]

Population.

Amráoti.

as to whether the use of the term "patel" was introduced by the Mahomedan conquerors, or was common before their time, and so on, as I can collect no information here respecting them.

First then comes the patel, and then the patwári. After them the twelve

Balútedárs.[1]

1. Wádhi—*carpenter.*
2. Kháti—*blacksmith.*
3. Gárpagári[2]—*hail-averter.*
4. Mhár.[3]
5. Chámbhár—*currier.*
6. Kumbhár—*potter.*
7. Maháli—*barber.*
8. Warthi—*washerman.*
9. Gurá or Gurow—*man who cleans the temple.*
10. Josi or Joshí—*astrologer.*
11. Bhát—*bard.*
12. Moolla.

It is singular, as Grant Duff remarks, that the Moolla should be found on the balúte establishment of a Hindú village, but that he is so here is undeniable.

The theory is that without these twelve balútedars there can be no "*wastí;*" but it is often disregarded amongst the smaller villages, which dispense with the Bhát, Joshís, Gurás, and Moolla, — getting them when they are wanted from adjacent villages.

A "wastí" having got together its twelve balútedárs then goes in for ten

Alútedárs.[4]

1. Sonár.
2. Jangam, or Jaggam—*Lingáyat Gúru.*
3. Máng.[5]
4. Simpi—*tailor.*
5. Telí.
6. Kolí—*water-carrier.*
7. Gosáín.
8. Kurkí—*piper and snake-charmer.*
9. Bári—*pán-seller.*
10. Gondalí—*drum-beater.**

Rights and privileges of Patels.

Besides the consideration which he enjoys in a village as the representative of Government, the patel has various privileges which he dearly prizes. Indeed, he cares much more for these privileges, and for the honour of the name, than for the mere money value.

[1] The names given in this and the following list are those used by the common people here.

[2] Of the "*Gárpagári,*" when we think of the absurdity of his pretensions, it would be difficult to speak with gravity were it not that he is a mournful proof of the debasing superstition which alone keeps up his charlatanry. An account will be given afterwards of his incantations. It is curious that Grant Duff does not notice him.

[3] In speaking to an European or Pardesí the people generally use the word "Dher," but I am informed that they invariably are called Mhárs among themselves.

[4] I always thought there were twelve alútedárs, but I can find the names of only ten here. I cannot find either any mention of specific "*hakks*" belonging to them. If these "*hakks*" ever existed, they must have long fallen into disuse.

[5] The Máng is classed by Grant Duff among the balútedárs, but after careful inquiry I find that here he is always considered an alútedár.

* As far as I can find out there is no Yeskar (or Tural) among the alútedárs. The Mhár performs his duties when required.

Mánpán.

These privileges are of two kinds: the "mán" and the "pán" (generally jumbled into one word, "mánpán").

Mán.

The "man" are the rights and privileges enjoyed by the patel at the three festivals of the Pola, the Dasara, and the Holí.

The "Pola" festival.

The Pola, which takes place on the day of new-moon of Shrávan or Bhádrapad, is a ceremony in honour of the "bail;" the bullocks of the whole village going in procession under the "toran" or sacred rope, dedicated to Márotí, which is made of twisted "*mol*" grass, and covered with mango leaves. The "*gurhi*," or sacred pole of the patel, is then borne aloft to the front. The patel gives the order to advance, and all the bullocks (his own leading the way) file under the *toran*, according to the respective rank of their owners. The villagers vie with each other in having the best painted and decorated bullocks, and large sums are often expended in this way.

The Dasara.

At the Dasara a "*hela*" or male buffalo is provided at the village expense for a solemn sacrifice to Durga Deví. The *hela* is taken in procession up to the "*jhanda*" or flag, in front of the "chowri," where it is slaughtered by the pátel with his own hand, and afterwards carried away by the Mhárs, and eaten.

The Holí.

At the Holí, the patel and the joshí, having met, first make an invocation to the "*rákshas*," or demon, in whose honour it is held. It is then the patel's privilege to light the sacred pile, and he likewise provides the "gulál" or red powder, and other accessories of the festival.

Pán.

The "pán" are gifts of pán-supári and náryal made to the patel on certain occasions, according to the means of the donors.

Castes of Patels.

The great mass of the patels are Kunbís, but there are several Málí patels, whilst a few are Bráhmans, &c.

Patwári.

The patwári is the village accountant and registrar. Though the watan has usually been conferred on Bráhmans, yet in many instances it belongs to the patel of the village. When the deshmukh holds the watan it will, on inquiry, be generally found that he is likewise the patel, though he has sunk the title for the higher one of deshmukh, and that it is in his capacity as such that he enjoys it. In fact, as a general rule, none but Bráhmans and patels hold it. Where the holder is not a Bráhman, he employs one as his gumáshta.

Mhárs.

Mhárs' duties and Mhárs' rights are the same as throughout the whole Marátha country. Where an animal dies which belongs to a patel, their rights only extend to the flesh, and the skin has to be given back.

Population. Amráoti.

Amongst the Mhárs must now be counted some Dakhani "*Gúrmucks*" or Jangam Mhárs, who have immigrated chiefly as servants, but are still few in number.

The Gárpagári.

The *Gárpagári* deserves special notice, on account of the extraordinary influence of his mummeries over the people. His mode of incantation is singular. First of all he is supplied with samples of all the different kinds of grain grown in the village lands. At the Dasara he mixes them up into one large heap, which he sprinkles with the blood of the *hela* sacrificed to Durga. The heap is then put into a large earthen pot and shaken up. Then a number of little pots (varying in quantity according to the taste and fancy of the particular necromancer) are ranged in a row, and have different periods of time allotted to them; for instance, No. 1 is the pot for (say) November 1 to November 15; No. 2 that for November 16 to December 10, and so on—the periods, like pots, varying according to the "averter's" taste. He then fills each of the little pots with the blood-besprinkled grain from the big one. Then follow incantations not divulged to the vulgar. The little pots are inspected daily. If a hailstorm is about to descend, warning is given by the grain bubbling up, as though boiling, in the little pot, which indicates the time of the threatened catastrophe. To avert it, Durga must be propitiated without delay. A buffalo calf, or a lamb or kid, must be provided, else must the "avertor" supply it himself by opening a vein, and letting the blood trickle into the pot. That done, the bubbling stops. But Márotí has likewise to be appeased, and kept in good humour. This is not difficult, for he only requires a horn to be blown either in the averter's house or in his own temple, or on the village boundaries.

Asámí.

The rest of the village inhabitants (such as cultivators, traders, &c., are called *Asámís*.

Terms applied to villages.

Villages are termed either *Gáon, Khera, Mauze, Kasba,* or *Peth*. *Gáon* is the generic name. *Khera* is used principally for small villages. *Mauze* is seldom used except officially. *Kasba* is usually described as a village having a bazár, but in this district is generally one which either is or has been the chief town of a pargana.

The gods.—Márotí.

If a large number of temples and shrines were any test of the popularity of a god, Márotí would certainly bear off the palm. But he is a mere god Terminus, to whose guardianship they confine their boundaries, and, in return for his care, erect numberless temples, shrines, and images. But they appear to take very little further notice of him, and celebrate no specific rites in his honour. I cannot find that he is anywhere styled Hanumán, or that any save the educated know that he is supposed in the legends to have been the chief of the *langúr* (monkey) tribe.

Mahádeo.

The great god of the district is undoubtedly Shiva, or, as he is always called here, Mahádeo. The Bráhmans are his followers to a man; indeed a Vaisnaví Bráhman is a great rarity. If you see a temple it is

Population.

Amráoti.

(putting Márotí aside) ten to one that you will find it dedicated to Máhádeo. In sickness, however, they resort freely to his wife, Durga, who is here known under the generic name of Deví.

The Mánbháus.

Krishna, too, has his devotees amongst a very strange sect indeed, the Mánbháus.[1] It is, I think, a mistake to suppose they are all cœnobites. Some five-sevenths in this district, though professing the Mánbháu tenets, are in other respects like the general community, for they marry, carry on business, &c.

The Mánbháus worship Krishna, and Dattátre, a son of the Rishi Atri (supposed to have been a triune incarnation of Bramha, Vishnu, and Shiva. They are divided into two classes, the *Gharbáris* or lay members, and the *Bairágís*, who are both monks and nuns. Both classes are received into the community by a gúru, who recites a *mantra* as he clips off a lock of their hair. The Gharbáris do not shave their hair, any more than other Hindús, but the Bairágís, monks and nuns, are clean shaven. The Bairágís* generally wear clothes stained with kájal, or lamp-black, a colour prohibited to the Gharbáris.

They are to be found in a great many villages, and their laws and customs are peculiar. They are prohibited from drinking the water of (and consequently are not supposed to live in) a village in which there is a temple dedicated to any goddess (doubtless in memory of the "Mugut"). They are prohibited from drinking for three days of the water of the village where a man has been murdered or poisoned, or killed by falling down a well. If a man dies a natural death they may not drink till they have visited a graveyard. They will neither cut nor break down a tree, large or small. They are believed to deal largely in charms and philters, especially if they want to get anything out of a person.

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[1] The legend of their origin is strange. The story here goes thus: Many hundred years ago a Bráhman, named Kishu Bhat, was turned out of caste for keeping a beautiful Dherní as his mistress. Kishu Bhat, a man of great attainments and knowledge, devoted himself to a certain goddess (name unknown), who was so pleased at his performing what is called "*anusthan*" in her honour, that she bestowed on him a "mugut" (a sort of head-piece which caused its wearer to appear a "*Chatar bhuj*," *i.e.*, a four-armed Vishnu), warning him at the same time that if he let it touch the ground it would disappear. He then set to work to found a new religion, which he called the Mánbháu. The Bráhmans assert that its chief doctrine consists in his own infallibility. His followers, however, maintain that it is based upon the theory that, varying as may be the opinions of men, the true and honest promptings of the heart and their conscientious expression are all alike acceptable to the deity. Thinking him a new incarnation, his followers increased, and the Bráhmans became alarmed. At last, by the artifice of one Bhunum Bhat, a Bráhman from Benáres, who craftily insinuated himself into his favour by feigning a wish to become his disciple, he was induced, in front of a large concourse of people, to appear in his "mugut" and assume the god. No sooner did he appear than the treacherous Bráhman knocked the present off his head on to the ground. It vanished. Kishn Bhat retired amid the jeers of the people, who saw him in his true form, and his religion received a deadly blow. He founded four monasteries—at Ridhpúr, Mahúr, Kashí, and Sringirí, over which he placed the four sons he had by the Dherní.

* *Bairágí* is not the correct name, but it may stand here for the devotees.—[EDITOR.]

Population.
Amráoti.

They are naturally hated by the Bráhmans, betwixt whom and themselves there is a long-standing bitter feud. Their free-thinking consists mainly in their hatred of the Bráhmanical yoke. They observe the laws of caste, so far that, though they will allow any Hindú to become a member of their lay community, they will not admit any Mhár, or person of equal or inferior caste, among their devotees.

Population.

The total population of the district is 407,276, or 18·25 per cent. of the province. This population is made up as follows :—

	Adults.	Infants.	Total.
Males	140,533	72,042	212,575
Females	131,414	63,287	194,701
Total	271,947	135,329	407,276

Proportion of males to females, and of infants to adults.

The district is noticeable as having the lowest proportion throughout the province of females to males, and of infants to adults, the former being 91·6 to the general average of 93·5 (or 2·1 below), and the latter 49·7 to 55·4 (or 5·7 below). It is also worth nothing that the difference between the members of the adult males and females is almost identical with that of the infants.

Deaf persons.

The district is also noticeable in having almost as many deaf persons as there are to be found in the rest of the province.

Musalmáns.

The Musalmán population is 31,342, which is 7·7 per cent., or 1 in 13. I should say nine-tenths would find it difficult to prove their descent, though some 12,000 are put down as Patháns, Saiyads, &c.

Agricultural population.

The agricultural population* amounts to 81,696 (or 20 per cent. of the whole population), of which 48,862 are landholders, and the rest subah tenants, labourers, &c.

The proportion of agriculturists in the district to the total number in the province is 18·22 per cent.

The proportion of agriculturists in the district to its own adult population is 58·10 per cent.

Number of villages and proportion of inhabitants.

The number of villages is 911. The average per village is 447 persons.

Its proportion to the general average population of villages in Berár is 447 to 391·9.

* It is almost needless to say that the following averages are taken from the Census of November 1867.

Population. Amráoti.

Villages with 1,000 to 5,000 inhabitants.

It has the largest number of villages of from 1,000 to 5,000 inhabitants, viz., 69, or 28·73 per cent. of the whole province.

5,000 to 10,000.

It has four towns ranging from 5,000 to 10,000 inhabitants, or 17·4 per cent.

Mendicants.

In mendicants Amráoti shows very badly. The following is the proportion to the adult male population—10·25 per cent.

Rajpúts and Vaisyas.

The Rajpúts or Kshatriyas, and Vaisyas, are put down as numbering 10,500 and 5,529 respectively. They are regarded here as the offspring of women of those castes who a long time ago went astray.

Kolís.

There are two kinds of Kolis, the Kumbhár and the ordinary Koli.

Jains.

The Jains are divided into eleven classes, viz. :—

1. Dár.	5. Bagarwar.	9. Ujni Pariwar.
2. Benoray.	6. Gangarwar.	10. Gajuwar.
3. Nevay.	7. Oswar.	11. Porwar.
4. Bonyar.	8. Pariwar.	

Parbhús.

The Parbhús here are regarded as the offspring of Káyasth fathers and Bráhmaní mothers.

First and second marriages.

Except the Bráhmans, the Vaisya Sonárs, and one or two other castes, all Hindú women here are allowed to make a second marriage. Some of the deshmukh families, who hold their heads high, forbid it also. There is this difference between a first and second marriage. In the former, if a woman goes wrong, her husband can give her a *farkhattinámá* or bill of divorce; whilst if he goes wrong she has her redress. But in the second either may dissolve the marriage.

Bráhmans.

The Berárí Bráhmans here are distinguished from their western brethren by their small turbans, and their long coats which come below their knees, and have waists which are almost as high as the armpits.

The district contains the largest number (though not the highest proportion) of Bráhmans, viz., 11,880, which gives a proportion to the total population of 2·92 per cent., as compared with 1·8 in Akola, 3·1 in Mehkar, 2·1 in Elichpúr, and 1·65 in Wún, the proportion in the whole province being 2·23 per cent.

The foreign Bráhmans are mostly to be found amongst pleaders, munims, and traders, whilst Berár Bráhmans are chiefly to be met with in Government service, such as patwáris, gumáshtas, and kárkúns.

Population.

Akola.

Akola.

This district contains nineteen entire parganas and portions of twelve others. It has twenty-six kasba or chief towns, 1,175 mauzas (villages as distinguished from kasbas), and 224 hamlets, or dependent homesteads.

Population.

There are 447,558 inhabitants, consisting of—

Adult	Males	160,335	= 316,743
	Females	156,408	
Juvenile	Males	91,117	170,815
	Females	79,698	

classified as follows :—

1st.	Christians.....................	78	7th.	Vaisya	31,161
2nd.	Jews	10	8th.	Shúdra	285,085
3rd.	Pársís	45	9th.	Outcastes	72,486
4th.	Mahomedans	39,030	10th.	Aborigines.....................	15,157
5th.	Bráhmans......................	14,482	11th.	Hindú sects	6,040
6th.	Kshatriyas	23,984			

Under the Fourth Class (Mahomedans) are included—

Tribal.		Puckali, or Bhisti	49
Saiyad..................................	5,304	Rachi	36
Pathán	9,167	Prostitute	32
Moghal	955	Kangar......................................	70
Labáni	12	Lahari	4
Arab	7	Beef Butcher	188
Rohila..................................	29	Mutton do.	85
Jurvi Bhíl	443	Maniar	34
Other castes	250	Pinjári	47
Indefinite.		Kaim Kádi	[illegible]
Sheik	20,515		
Sectarian.			
Bhora	69		

Under the Fifth Class religious ministers and professors :—

Madári	119	Mujawar	5
Diwangan	9	Fakír	210
Ashkari	3	Pirzáda	1
Banva..................................	39		

Under the Eighth Class (Shudras) are included—

1.	Kunbís	2,69,416	9.	Kaláls (liquor-sellers)	1,521
2.	Mális	45,760	10.	Dhangars (shepherds)	13,273
3.	Koshtis	156	11.	Bhois (bearers)	3,994
4.	Banjáras, Hindú..............	3,593	12.	Gárpagáris (astrologers)	1,766
5.	Simpis (tailors)................	5,46[illegible]	13.	Sonárs (jewellers)..............	6,162
6.	Telís (oil-men)	12,828	14.	Hajáms (barbers)	7,167
7.	Dhobís (washermen)	4,717	15.	Vidurs and Krishnapakshis ...	2,305
8.	Lohárs (blacksmiths).........	1,719	16.	Sutárs (carpenters)	5,223

Under Ninth Class, Outcastes—

1.	Mhárs, Dhor of all trades, and countries	54,570	6.	Bahurupi..............................	30
2.	Dhers (tanners)	792	7.	Pási and other Párdis (fowlers)	2,194
3.	Chámbhárs (shoemakers) ...	6,241	8.	Kaikári (mat-maker)	476
4.	Mángs	7,434	9.	Birádi	201
5.	Kolatis (prostitute)	578			

Population. Akola.

Under the Tenth Class, Aborigines, are included—

1.	Gonds	2,861	3.	Kolis	9,468
2.	Bhils	551	4.	A'nds	2,777

Under the Eleventh Class, Hindú Sects—

1.	Lingáyat	274	6.	Nának Shâhi	17
2.	Jain	1,196	7.	Sanyási	1
3.	Vishnoi	915	8.	Bairágí	176
4.	Sikhs	17	9.	Jogi	505
5.	Mánbháu	973	10.	Gosáin	2,686

The population is thus employed—

Class i., Professional.	As Government servants	3,801
	Engaged in defence of the country	7,937
	The learned professions	2,251
Class ii.	Domestic, women and children excluded	68,093
Class iii.	Commercial, who buy and sell in trade	2,534
	Engaged in the conveyance of men, goods, and animals	6,191
Class iv., Agricultural.	Persons progressing or working in hand	75,849
	Persons engaged about animals	6,130
Class v., Industrial.	Arts and mechanics	*10,300
	Textile fabrics, dress	*10,325
	Food and drink	1,258
	Dealers in animal substances	907
	Do. in vegetables	134
Class vi., Indefinite.	Labourers	42,762
	Persons of property	1,548
	Persons supported by the community	6,100

Nearly all our Musalmán deshmukhs (they exist in Akot, Jalgaon, and all over the Bálápúr taluk) are descendants from Bráhman or Marátha converts. The patwáriship, or village clerkship of Mauza A'gar of the Akola taluk is held by a Musalmán convert family—the exception for all Berár.

Again, our Khákrob or Bhangi is a Musalmán, and should not apparently have been classed as outcaste; he is slighted, but not excluded from religious privileges, as Hindú outcastes are.

The Kolátis are outcaste prostitutes, whose men live by hunting and on their female relations' earnings, while they are carefully jealous of their wives; they muster 578 strong.

The "Pásis," literally snarers, are shown as a distinct caste; they are a section of the "Párdis," or fowlers; all belong to the wandering tribes, besides "Mángs," "Kaikádis," "Kolátis," "Chitar Kati," "Bahurupi," "Jogi," &c., &c. With these exceptions the returns are, on the whole, most reliable. There are one or two points which require a little further notice.

In regard to space, the population is 181 to a square mile. Taking the limits of town land only, we have this result, that each inhabitant has an average of 600 square feet of space to live upon, four persons living in each house.

* These figures are not quite reliable; they are approximate only.

Population. Akola.

Each agriculturist, recorded tenant, has on the average 23⅓ acres of cultivated land; and there is only half an acre of waste available for allotment to each male adult of the agriculturist classes.

The returns show that the juveniles exceed the half of the adults, *i.e.*, there is more than one child to every two adults, or one and one-fourth children (nearly) to each adult female. This gives a very high percentage, but we must remember that natives are really very bad judges of ages.

Another remarkable result brought out by the Census is the excess of males over females, which is, beyond doubt, very much caused by continual immigration from the north countries.

Religions.

The religions are Hindú and Mahomedan, as indicated by the castes. The majority are Hindús. These religions have so frequently and ably been written about that there seems to be nothing to add to what has been already published.

Among the Hindús, next to the Bráhmans, who usurp exclusive privileges and ceremonials, the richer Maráthas follow in religion privileges up to a certain point; while the poorer Hindús and outcastes are restricted to the most ordinary forms and ceremonies.

The Kunbís practise to a very great extent Mahomedan shrine-worship and vows. On these occasions the Musalmán fakir or Mujáwar officiates as priest, and encourages ceremonials forbidden by the Korán.

On the other hand the Musalmáns lean on the joshi, consulting him for auspicious days in marriages and trading, and other speculations, while they seem as bitter as ever in objecting to Hindú music within hearing while at devotion in their mosques.

The Dher, a Hindú outcaste, who eats carrion, will not touch pork; it is unclean to him, because, in his capacity of village menial, he carries the Musalmán's food. The Kunbís and Mális eat pig freely, and are fond of it, while they consider the Dher, who won't touch it, unclean.

The mutton-butcher, a Musalmán, cannot eat beef, or intermarry with beef-butchers—a restriction evidently originating in the endeavour to propitiate Hindú prejudices. The Hindú mutton-butcher is a katík, who does not seem to be capable of acquiring skill in dressing the meat he offers for sale.

The Mánbháus, though vowed to celibacy, have been accused of unchastity. Under full vows they are said to be allowed to marry, the ceremony being of two kinds. According to one rite the couple roll about before the *mahant* until they touch, which touch unites them for life. According to the other, both persons go before the mahant with their begging wallets, which the priest ties together, and the marriage knot is fast.

Already, like the Gosáins, many have returned to a secular life, buying, selling, and trading.

Population. Akola.

The principal feature in the religion is abstinence from injuring animal life. They admit a kind of half-disciple from various castes; these do not wear the black dress, and do not detach themselves from secular connections. All Mánbháus, and those who adopt the faith as just described, quit their villages at Dasara, on account of the male buffalo sacrifice, and remain in the fields until it is over; when questioned in respect to every-day slaughter in stations and large villages they have no answer to give.

The Sanyásis were few at the Census of 1867, because they had assembled at the Pandharpúr fair. There is no doubt that they are declining; they cannot exist except in a large community of Bráhmans, from the custom they have to observe of not dining at the same house for more than three successive days.

A new sect is fast starting into life. All castes in common, even outcastes, at Pandharpúr fair can for a few pice obtain a necklace (mál) composed of beads, made of roots of the tulas (*ocymum sanctum*) plant, to which they swear entire servitude, acknowledging it to supersede all family ties and relations. Themselves and all they have are said by them to know but one proprietor, the mál. A Bráhman belonging to this sect has to offer obeisance to the mál on a Dher's neck. This appears to be a clear cut at Bráhmanical exclusiveness.

Bulda'na.

Buldána.

(*Formerly Mehkar.*)

The population may be divided into classes, as under:—

Hindús	332,538
Musalmáns	20,821 *
Europeans, Eurasians, and Native Christians	77
Total	353,436

Of the Hindú population, the following castes appear in the returns, as below:—

Bráhmans	10,545	Gonds	309
Kunbís	158,289	Bhíls	416
Dhers	38,928	Mánbháus	426
Mángs	8,096	Lárs	1,777
Brinjáras	11,591	Jains	77
Telis	9,043	Bundelas	317
A'nds	7,444	Sális (Weavers)	1,990
Rajpúts	3,465	Koshtis (Weavers)	740
Mális	14,424	Kumbhárs	2,376
Dhangars	7,850	Márwáris	2,819
Sonárs	3,505	Other castes	40,756
Baniyas	4,745		
Kolis	2,607	Total	332,538

The sects into which these castes are subdivided are very numerous; for instance, there are fourteen different sects of Bráhmans, nine sects of Kunbís, twelve sects of Mális, ten sects of Rajpúts, eight sects of Már-

* These are the Census returns for the Mehkar district.

Population. Buldána.

wáris, and so on. The numbers of different castes is shown as 118 in all; of these the most remarkable perhaps are the following:—A'nds—These people are in appearance like the Gonds, and are said to be an offshoot from them; they occupy for the most part the hilly country lying betwixt the table-land of Mehkar district and the plains. They speak only Marátha. Many villages are occupied by them entirely, and the patels of these villages are A'nds. They are cleaner in person than Gonds, and are rather industrious; they are tolerably good cultivators; they take wild bees' nests, bring firewood from the jungles, and they make good watchmen; their women wear the *cholí*,* and the men are well dressed generally. In many things they resemble the Gonds, and in others the Kunbí. One would suppose they must have been Gonds originally, who remained in these hills when the influx of Maráthas into the country drove the Gonds into the Sátpuras and country northwards, and that they gradually assumed the language and customs of the Kunbís in some things, while they retained some of the characteristics of the Gonds. They can give no account of themselves. In religion they are much the same as the Kunbí. They burn their dead. If they are not very poor they will eat the flesh of animals, except cows' flesh; and they will eat food prepared by a Kunbí, or drink water from a Kunbí's hands, though the Kunbí will not take food or water from an A'nd. They are more moderate than Gonds in their consumption of liquor. The name of A'nd cannot be accounted for.

The Gonds are few in number, 309, and are chiefly found in the Mehkar taluk, near and amongst the hills. No description of them seems necessary, as they are evidently the same as Gonds elsewhere. They have a distinct language of their own. Water they call "ír," fire "kís." Their dress is very scanty. They are generally cultivators and labourers, and can speak Marátha.

The Kolis are said to have come originally from the Western Gháts (the Thalghát, Borghát, and localities in that neighbourhood). They do not intermarry with any other castes, and they generally live in hilly parts of the country. Their religion is much the same as that of the Kunbí. They are much more numerous in the Chikli taluk than in the other two.

The Bhíls are said to have come originally from the country betwixt Ahmadnagar and Khandesh. They almost always live in jungly or hilly tracts of country. Almost all the Bhíls in this district are found in Chikli taluk. They are frequently entertained as village watchmen, and seem well fitted for that duty. The preponderance of both these two castes in taluk Chikli would support the inference that they have spread from the country to the west of that táluk.

A remarkable caste is that of *Lár*. They are generally merchants or *sáokárs*, and usually wealthy. They say they came from Gulburga, in the Dakhan, which was at one time a very important city. The first Lárs who came to this district settled at Fatekhelda, and from there they have spread all over the district.

A remarkable caste also is that of *Naghát*. There are only fifteen in the district, and they are a sort of Brínjára, or rather a sect of the

* Boddices.

Population. Buldána.

Brinjári caste. They beg from Brinjári Kunbís only, and will only eat and drink from them. They subsist entirely by begging.

10. The Bundelas are all settled at one place, viz., Fatekhelda, where they have formed a sort of colony; they came in the first instance with troops about 150 years ago, and their families having followed them they have not mixed with the people of the country at all. They are believed to be pure Rajpúts.

Elichpu'r.

Elichpúr.

Divisions of Classes.

The population of this district is principally Hindú. It is divided into five great classes, viz. :—

Bráhmans, or priests; Kshatriya, or military classes; Vaisya, or mercantile class; Súdra; the Kunbí, or agricultural class; and Sankar-játí, or mixed class.

According to the Census taken on the night intervening between the 7th and 8th November 1867, the numbers were as follows :—

Castes.

Bráhmans	13,211
Kshatriya	3,620
Vaisya	4,770
Súdra	185,928
Mixed castes	172,546
Outcastes	2,073
Musalmáns	26,047
	408,195

Agricultural. Non-agricultural.

Of these 259,404 were agricultural, and 148,791 non-agricultural.

Religion.

The theology and doctrines of the Hindús in this district have no marked distinction from their general creed and worship throughout India. The great divisions among Hindús are those who acknowledge the supremacy of Vishnú, and those who assert the superiority of Máhádeo. The Hindús of this district belong to the latter class.

Languages.

Maráthа, Urdú, and Gond.

Manners and Customs.

It will only be necessary to describe the manner and customs of the Kunbí, who is in excess of all other classes in this district.

Birth.

The fifth day after birth is devoted to the worship of Sate (Durga), who during the night is supposed to write its fate on the child's forehead; the child is kept in the dark, and its relations have to remain awake.

Naming.

On the twelfth day the child is named; the ceremony is called Bársi. It receives two names, one after the star under which it is supposed to have been born, and the other a familiar name, by which it is called. Prayers

Population. Elichpúr.

for the child are offered to the Kulswami, or household god, and Bráhmans are feasted.

Jáwal.

In the fifth year the child's hair is cut, the ceremony being called "jáwal."

Marriage.

Boys are married from the age of five to fifteen, and girls from five to ten. The girl's father generally looks out for a husband. If the parents agree, and it is found that the stars under which the boy and girl were born are in conjunction, the ceremony of betrothal takes place, which consists in the girl receiving a breast-cloth and a sheet, and the boy a shawl and a ring.

Cholí Parkar.

Marriage.

Some time after this the marriage takes place. The boy and family go to the girl's village, and he and the girl are covered with *haldi* (turmeric), and then wash, and worship the Kulswami and the god Ganpati. In the evening Bráhmans hold a sheet up between them, and at the time fixed jawári is thrown on them by the people present; the sheet is let drop, and the marriage is complete. The people are feasted for four days, during which time a string, called "kankan," which on the first day is tied on the girl's wrist, remains there. Presents are given to the bride and bridegroom, who then go to the latter's house, where they swear mutually to be faithful, and the husband to protect the wife, and the wife to be obedient. The bride remains eight days in her husband's house; then there is a festival in propitiation of "Devi" called "gondhál," and the bride returns to her parents.

It is the custom either to burn or bury the dead. The heir for ten days after a death is unclean, and shaves on the eleventh or twelfth day; certain funeral ceremonies are performed; and on the thirteenth day a feast is given, when the heir is considered clean again.

Gods.

The favourite deities among Kunbís are Márotí, Máhádeo, Bhawání, Khandoba, and Vithoba; an image of one of these is in each village, Mároti being the most general one.

Holidays.

The principal holidays observed are—

Mándosi—New year's day;
Akjí—Feast of orphans;
Nágpanchmi—Worship of serpents;
Polá—Festival of cattle;
Máhá Lakshmi—Feast of females;
Pitra Pukhsá—Feast to manes of male ancestors;
Dasara—Or commemoration of the fight between Ram and Rawan;
Dewáli—Feast of lanterns;
Sivrátra—Feast in honour of Shiva;
Simga, or Holi.

In the Holi, the Pola, and Dasara festivals one great point is the acknowledgment of seniority in the village. At the Holi a heap of cow-dung cakes is made, and the senior man worships before it first, and then the others in turn. At Pola a rope is held up, and the cattle pass

Population. Elichpúr.

in procession underneath it, according to the position of their owners. At the Dasara the senior man in the village on the night of the first day tells the Máng to bring a buffalo; the senior then wounds it on the neck, and puts some of the blood on the threshold of the village; the buffalo is then taken before the idol and its head is cut off and buried in front of the idol.

Food.

The Kunbís do not drink spirits, but eat meat—mutton and wild pig. Men and women eat separate, and a son can only eat* with his father until the age of ten.

Wu'n.

Wún.

Population.

The Census taken in November 1867 shows that the population of the district is altogether 477,361 souls, or 86·6 persons to the square mile; deducting, however, 2,500 square miles of waste tracts from the area of the entire district, the population is as 170 to the square mile. There are several parganas, almost uninhabited; some of them were entirely so at the time of the Assignment; but very recently this immense waste became here and there dotted by small hamlets. On the other hand the northern parganas (Talegaon, Náigaon, and Kota), and those on the right bank of the Wardha, are well populated. These parganas give the following results per square mile:—

1.	Náigaon	167·4	per square mile.
2.	Talegaon	196·1	do.
3.	Kota	165·5	do.
4.	Ráni Amráoti	124	do.
5.	Warki	146·3	do.
6.	Wún	110	do.

By way of a contrast, the rate of population per square mile in the following parganas is remarkable:—

1.	Ela Bára	49	per square mile.
2.	Wái	24	do.
3.	Máhúr	113·1	do.
4.	Khirda	37·3	do.
5.	Sindkher	51·2	do.
6.	Saita	38·2	do.

For the last two years a tide of immigration has been slowly setting in from the east and from the south.

The agricultural population is 83,143, and the non-agricultural 66,393. The former exceed the latter by 21·1 per cent.

There is the usual variety of castes in this district, but the Hindús predominate as 21·9 to 1.

The Mahomedan element is weak. Of 20,810 Mahomedans, there are many who belong to other provinces, and are temporary residents. The whole of the castes belonging to Northern India, such as Kanojeas, Márwáris, Kshatris, &c., are a floating population, who are employed either in the service of Government, or in other ways, and who, after

* Out of the *same dish*.—(EDITOR.)

Population.
Wún.

amassing a competency according to their stations, return to their native countries.

The castes of the fixed population are as under :—

1.	Bráhmans	7,377 souls.	8.	Bhois, Dhobi	
2.	Kunbís	123,546 „	9.	"Warthi," Rangári	45,85
3.	Báris and Mális	23,587 „	10.	Mahomedans	20,810
4.	Vidúrs, Kaláls	„	11.	Gonds	87,848
5.	Gosais, Kásár	„	12.	Banjáras	36,948
6.	Sonár, Koshtí	„	13.	Low Castes—Dher, Máng, Chámbhár, Kolám	71,462
7.	Kamptí, Beldár	„			

With the exception of the Mahomedans, there is no wide difference in religious faith. The Hindús of every denomination are worshippers of "*Máhádeo.*" It is true that each caste keeps within its own circle, and practises certain acts peculiar to itself; but the difference in fundamental principles of religion is *nil* or very slight, though amongst themselves of paramount importance, as by slight differences in ceremonies *relative* to birth, marriage, and death one caste is distinguished from another.

Language.

The language of the district is undoubtedly Maráthа, though in the southern part of the district Telugu is spoken by 17,395 persons. It is very soft and expressive.

In manners and customs the Hindús, as a body, are the same (with very insignificant differences) all over the districts. Except those persons accustomed to mix with Mahomedans, the manners of the *rustic* population are, as a rule, rough, rude, and repelling. They are generally shy of strangers, and when in this mood their peculiar disposition is seen in its worst shape; but to those they know, and who can speak their language, they relax in their manners, and become communicative, are easily controlled, and very submissive. They are quiet, inoffensive, and fond of ease. Their devotion to their homesteads and families is so great that they look upon a separation from them as a calamity of the worst kind. As a rule, they are, in their way, affectionate fathers and husbands, but hard taskmasters, so far that they suffer, in fact expect, their wives to lead a life of toil and labour; and though her labour does not extend to handling the plough, but to sowing, weeding, reaping, and picking, still, what with in-door and out-door toil, the woman's strength is overtaxed. Hard, dark-featured, and bulky in appearance, the Kunbí woman is more delicate than her sisters of other castes. In this respect the Gond, the Banjára, and other women, entirely beat the Kunbin out of the field.* The vital energy, the capacity for endurance, and the strength to lift heavy loads in the females of the caste last referred to is really wonderful. Though shrewd in the business transactions of life, such as buying and selling, their ignorance reaches its climax on matters of religion. Quiet and implicit is their faith in the village idols, in witchcraft, in Bráhmans. Besotted, priest-ridden, and sunk in the grossest of superstition, they are incapable of refinement or improvement, and sink into their graves none the wiser by past experiences, which, if anything, fans their idolatry, superstition, and ignorance.

So much has been written of the Gonds by the late Rev. Mr. Hislop and others that it is unnecessary to enlarge upon their customs in this,

* Whereas in the North-West the *Kunbin* is proverbially the best of all peasants wives. See Elliot's Glossary.—(EDITOR).

article. The customs prevailing among the Banjáras, the only other peculiar race in this district, have also been published; it only remains to point out here some of the salient points on which they differ from the rest of the population. Though conforming to the usual observances of the Hindú religion, they differ in many social characteristics. Their daughters are not married during infancy, but attain puberty before marriage; after which the latitude previously allowed them in their unmarried state is at once curbed. They are not allowed to sleep upon beds, and for the first month or two of their newly-married lives they appear veiled before the rest of their own community. The marriage ceremony also differs much from that of the Hindús. Population, Wún.

There are two distinct tribes of Banjáras in this district, the "Chárans" and the "Mathúras," while the mendicants are called "Dháris." The last-mentioned observe the rites of circumcision. The men differ little in their costume from the people of the district; not so the women. The wearing apparel of the two tribes, while differing from each other, forms a pleasing contrast to that of their Hindú neighbours. Their ornaments, chiefly of ivory, are peculiar to themselves; they work on cloth with great taste and elegance. Their skirts and their bodies are beautifully embroidered by themselves. Under the denomination of "Banjáras" Mathúras, who wear the "jánwa," or sacred thread, are invariably included. They rarely mix with the population, but live separately, and at some distance from villages, in great or small encampments, according to their number, called "tándas." The náik or the head-man has great influence; his power seems to have diminished under British rule, as he has lost the authority of administering punishment in the rude but effectual fashion prevalent before the Assignment. In civil matters, to this day, disputes are adjudicated amongst themselves, in preference to resorting to law-courts.

They are, as a rule, very hardy. They are free from that timid manner so characteristic of the mild Hindús. Their bearing is frank and indedendent, and they hold the weak Hindú in utter contempt. They are, unfortunately, too prone to indulge in intoxication, and under the influence of liquor become very lawless, and in this state very often commit robberies and other crimes accompanied by violence. But of late there is a marked improvement in their behaviour; severe punishment, with other active mea sures, has had a salutary check. It is supposed that these Banjáras came into the Dakhan as grain-carriers during the Mahomedan invasion, and have since remained here. They are chiefly grain-carriers to this day; their business is mainly confined to importing rice from Dhánda, in the Raipúr district, and taking salt there. Those of them in poor circumstances earn their livelihood by cutting grass and wood, in which they are ably assisted by their wives. No instance of infanticide amongst the Banjáras of this district has ever come to notice.

Section IV.—*Local Distribution of Races.*

Thus the Berár inhabited by Hindús and Mahomedans was, and is still, partly bounded on two sides by those lines of separation be- Distribution of Races.

Population, Distribution of Races.

tween races which Dr. W. W. Hunter has termed "ethnical frontiers." All along the northern limit of this province the Gáwilgarh hills and their skirts are peopled by non-Aryans—Korkús, Gonds, and Bhíls. Beyond the angle of its northern and eastern boundaries lay, in the Middle Ages, the *Gauli* kingdom of Kherla; in later times that angle was surrounded by the territory of the Gond chief of Deogarh. Up to the date of the Marátha conquests the whole country beyond the eastern frontier of Berár belonged to non-Aryan tribes, and the wild country within its south-eastern corner is to this day mostly inhabited by Gonds. All these tribes, though in the jungles they still conserve their primitive mode of life, have settled down to agriculture wherever their country has been cleared, as in parts of Wún, and are now honest, peaceful, and inoffensive. They may have now and then been concerned in gang-robberies; yet on the whole they have given no serious trouble to any orderly government, British or Native, since the end of the Marátha war of 1817. In more disturbed times they were a constant source of irritation to strong rulers, and of exasperation to weak ones. If we may judge from occasional allusions to them in history, we infer that in the Middle Ages these non-Aryan chiefs constantly made savage raids upon the lowlands; taking their advantage of dissension between rival kings in the Dakhan, or of distant expeditions which drained Berár of its army. Like Shakspeare's weasel Scot of the same period, they invaded the unguarded nest of the Búhmani king, and sucked his princely eggs whenever the Mahomedan vulture was in prey elsewhere. Then in those latter days of empire, when Aurangzeb and successive viceroys were fairly bayed by Marátha hordes, the highland clans made havoc over Berár, and worried the struggling Moghal as small darts plague a Spanish fighting-bull. Down to so late a period as 1820 the province was much damaged by their depredations.

No other conduct or policy could in those times be expected of independent border tribes; their strategy has been the same all over the world. They are never tamed until their tribal union and autocracy have been broken up by a strong hand. But when the Musalmáns are accused of dealing with the non-Aryan tribes as with "wild beasts,"* the Government which holds Berár in trust from them may take up their defence, and may ask what more could have been done than *was* done by the Moghal emperors. It is certain that they tried much to win over and conciliate the chiefs of the Gáwilgarh hills, for all the petty Rájas claim liberal grants and privileges under patents from Delhi. Bakht Buland of Deogarh voluntarily embraced the faith of Islam, and was graciously received at Delhi with much honour by Aurangzeb. Rája Rám Sing of Chánda obtained from the Emperor Mahomed Ghází a seal, upon which he is instituted "vassal of the highest class," and others of his house had received marks of imperial favour. Then the Bhíls of the Sátpuras had been enlisted in a sort of local militia by Aurangzeb, who really did his best, so far as we can trace his policy, to pacify them, by entrusting to their charge the whole hill-country westward; and the Kolís of the Ajanta range guarded those passes

* Comparative Dictionary of Non-Aryan Languages, Dissertation, p. 8.

Population. Distribution of Races.

under their own náiks, who held land in fee for the service. The hereditary watchmen in the submontane villages belonged to these tribes. Those who believe that our mission in the nineteenth century is to redress the unutterable wrongs of the non-Aryans under our predecessors might find it even now difficult to suggest a wiser or more humane policy than was pursued by the Mahomedan government in Berár, so long so they had power to carry it on.

What has been done by our own Government for the Bhíls of this part of India is narrated in a most interesting paper among the Bombay Government Records.* It is there told (and the description applies also to Berár) how the excesses of the Bhíls rose to a great height during the struggle for Khandesh between Maráthas and Moghals. Until after 1803 the country was utterly prostrate under a complication of famine, anarchy, and wasting guerilla warfare. This period, known as the *Band amal*, gave the Bhíls their crowning opportunity, and the whole nation organized itself into gangs of plundering assassins. Of course the native government, which could not suppress these banditti, had no resource save in barbarous cruelty to individual robbers when caught. It is useless for a weak ruler to be merciful; but the conciliatory policy of the British (who were strong enough to adopt it) was employed from 1825 with admirable judgment and long-suffering perseverance. The recorded facts positively contradict all Dr. Hunter's description of the manner in which the hill-tribes were treated by English governors. The charges of ignorance and careless mismanagement are completely refuted; the grave exordium which opens his Dissertation is quite inapplicable to this part of India.

And no doubt the policy of the Moghal emperors was very often successful in disintegrating the aboriginal tribe, and in diffusing its members gradually through the settled population, where their descendants can now be traced as substantial cultivators or hereditary craftsmen. It is dangerous to generalize from Bengal about such a vast and heterogeneous population as that of India. The annalists of Berár, as of many other provinces, may demur to the assertion that "Indian History† is one long monotonous recital of how the children of the soil have been driven deeper and deeper into the wilds"—that on the one side has always been "contemptuous detestation, and sullen fury on the other." Of course the aggressive tribes, who obstinately clung to a free life of predatory border-warfare, have necessarily been forced backwards by the ever-widening circle of civil life. There is no other possible method of dealing with such neighbours; concessions and conciliation invariably fail with them, whether they be Maoris, North American Indians, or wild Asiatic tribes; because a half-nomad people cannot live with a settled nation. Each wants the land for a different purpose, so one must quit; for no one was ever cajoled by beneficent legislation into giving up the necessaries of life. But in all such gradual expatriations there is a large number of wild men who submit, and settle down within the pale. Mr. G. Campbell some time ago discussed the question whether

* No. XXVI. (New Series.)

† Dissertation prefixed to Comparative Dictionary, page 4.

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those classes, which he calls Helot, are not the diluvial deposits of the receding waters of non-Aryan occupation; and there is good ground, so far as physical form can guide us, for ranging among the non-Aryans of Berár not only the servile castes or outcastes, but others which by no means form the dregs of society. Who, indeed, will undertake to draw the line between Aryan and non-Aryan with any pretence to philosophic certainty? We cannot now trace it in Berár by language, by customs, by physique, or by habits of life—none of these are positive signs of identity. On the one hand, we should be puzzled to give reasons for assuming the very numerous families of Dhers or Mhárs, the beef-eating drudges of Berár, to be of non-Aryan stock—their physical type has no marked aboriginality. On the other hand, we have the Hindú Banjára and Lambáni, with *gotes* or divisions bearing Rajpút names; yet from their look, their customs, and their ways of life, we might judge their clans to be strongly leavened by non-Aryan commixture, if not by descent. Then we have landholding Kolís, who deny all affinity with the Kolís of the hill; we have dubious pastoral tribes; and we have such cultivating communities as the *A'nds*, whose name seems to indicate a local tribe; and who, without any servile habits or typical features, carry some marks of a race not Hindú.

We are not now upon the broad aligned path of written history: we are groping among the faint tracks of a wilderness, with just a penumbra of scientific light to show the outline of past events, and barely enough historical chart for recognizing the main landmarks. We know that a process of continued change is now going on among the aboriginal races; that they alter their mode of life to suit different conditions of existence; that their languages decay; and that they gradually go over to the dominant Aryan religions—and we may reasonably believe that this process has been working for centuries. All analogy would lead us to conclude that whenever one race has fairly prevailed over another the conquered race separates into two parties. One party remains in the land, serves its masters, is continually recruited from beyond the pale, is gradually melted and mixed in the crucible of circumstances, until ethnic varieties dissolve and disappear. The other party takes to the wolds and fastnesses, where it can maintain its independent existence, and may remain isolated for centuries after the first conquest. It is easy enough to measure the wide gulf which divides the non-Aryan of the jungle from his civilized contemporaries; but in Berár we may count it almost impossible to analyse after so many generations the aboriginal element in our composite settled population.

Section V.—*Languages.*

Languages.

The general language of the country is Marátha, which is said to be spoken in Berár with much provincial accent and idiom. To the south-east it acquires a tincture of Telugú; but the whole Musalmán population speaks bad Urdú, and never uses Marátha; the Urdú is, moreover, understood, and even spoken imperfectly, throughout the province, which, it must be remembered, has been under Mahomedan rule for five centuries and a half. The Gond and Korkú of the Gáwil-

garh hills and the Wún jungles have preserved each their original tongue, but the Bhíl has lost his tribal language, its disuse having been probably encouraged by wholesale conversion of the Bhíls to Mahomedanism.

Population. Languages.

Possibly it may still linger among the Noháls of the Melghát, who are said to have a peculiar dialect or *patois* different from that of the Gond and Korkú.

CHAPTER XII.

TRADE AND MANUFACTURES.

Section I.—Trade.

Trade.

The great staple produce which the province exports, by which cultivation flourishes, traders grow rich, and the taxes are paid, is cotton. So much, however has of late years been written about Berár cotton, the trade has been so carefully fostered and encouraged, and its general course is so well known (while it is, moreover, so variable), that this Gazetteer need only give an outline of the more prominent and permanent condition of production and distribution in their present state.

The best cotton is grown in the vale of Berár, or the Páyanghát districts lying north of the Ajanta hills, and here also are the large trading-towns. Amráoti, Akot, and Khámgaon are the only places worth mention as considerable marts for cotton-dealing, but at every little town and substantial village, at the railway stations, and at all the country markets, a certain amount of petty commerce goes on. In the Berár valley a great proportion of the cotton is brought straight to the principal markets or bazárs by the growers themselves. The rest is brought by the small local dealers who have given advances to the cultivators, or have managed to buy in the villages from the poorer class of cultivators, or from the upper sort of land-owners, who are too proud to clean and cart their own crops. At the large markets are plenty of exporting merchants, European and Native, most of them from Bombay, but a few resident, who buy and despatch by railway. Up above the gháts south of the valley the course of trade is somewhat different. The peasants are poorer, and live more distant from the great marts; they do not sell to the exporting merchants, but to the money-lenders and general dealers in the little country-towns. These men settle with the grower, and transfer the cotton thus collected by driblets to the agents of Bombay firms, who come about during the season and make up large despatches for Bombay.

* Until lately the character of Indian cotton in the Liverpool market stood very low, and the name "Surats," the description under

* Most of the facts and figures here below given have been taken from the Reports of Mr. H. Rivett-Carnac, Cotton Commissioner. Mr. A. J. Dunlop has kindly arranged and abstracted them.

Trade.

which the cotton of this province is still included, was a byword, and a general term of contempt. The bad name borne by Indian cotton deserves apparently to be debited to the manner in which the trade was until recently conducted, and to two great obstacles which for years successfully barred the road to any change or improvement in the up-country business. The first and greatest of these obstacles was the position of the cultivator, on whom we are dependent for supplies. The other was caused by the inaccessibility of the inland tracts in which the cotton markets are situated.

Even until within the last few years the cultivator of this part of India was a somewhat miserable and depressed creature. He was deeply in debt, and the only means he had of procuring an advance to pay his land-rent—falling due when the autumn crop was quite young, and he had no produce to meet the demand—was by giving a "*Yoni*," that is, making a contract with the village banker to supply a quantity of cotton by a fixed date. Under these circumstances the cotton, whether good, bad, or indifferent, would bring him in more than the price already fixed in the bargain to which necessity had compelled him to agree; and in the end of the year, when the crop was ripe, and when in order to secure really good cotton it was indispensable that the fields should be picked without delay, it was to the interest of the ryot first to secure his grain crop, on which he and his family were dependent for their food. In the mean time the cotton would suffer, the ripe wool falling to the ground, and the whole crop standing exposed to the heavy dew of the cold weather. This system threw both the cultivator and the cotton crop of a district into the power of a certain number of money-lenders, who had every object in keeping the trade in their own hands.

The other great obstacle to improvement was the inaccessibility of our principal cotton markets. In the season of 1825-26 Messrs. Vikáji and Pestanji, merchants of Bombay and Haidarábád, made what they declare to be the first exportation of cotton from Berár straight to Bombay. It consisted of 500 bullock-loads, being 120,000 lb. weight, valued at Rs. 25,000. Twenty years later, General Balfour, C.B., writing about 1847, thus describes the then existing communications:—

" Formerly the greater part of the cotton of Berár was taken 500 " miles on bullocks to Mirzápúr, on the Ganges, and thence conveyed " on boats 450 miles to Calcutta. Now the greater part goes to Bom- " bay, still wholly on pack-oxen, the distance varying from 126 to 450 " miles, according as the cotton is purchased at one mart or another. " The hire of a bullock for the journey ranges from about Rs. 5 to 16, " the chief cause of variation being the time of year. A load is about " 250 lb. But this is not by any means the whole cost of conveyance— " the indirect expenses are much greater; the cotton is eaten by the " bullocks, stolen by the drivers, torn off by the jungles through which " the road passes, and damaged by the dust and the weather, as well as " by having to be loaded and unloaded every day, often in wet and " mud."

Both these obstacles have since been effectually and almost simultaneously removed, and the cotton trade of 1870 has scarcely any features in common with the system of export business as it was managed even in 1864. Trade.

Whilst the Great Indian Peninsula railway was working on to the heart of the cotton-growing country, the position of the cultivator was gradually undergoing a great and decided change. His tenure of land and his rent were fixed and assessed; the instalments of the land-tax were deferred until harvest-time, when they could be paid by the rate of produce. Above all, the American war, by raising the price of cotton, and pouring into the ryot's hands what appeared to him untold wealth, enabled all who were not utterly reckless and extravagant to free themselves from the meshes of the money-lenders. The price of cotton rose from Rs. 23 per *boja* to Rs. 175, and although there may have been disappointing fluctuations it still stands at what, even making allowance for the increased expense of cultivation, is a very remunerative rate. Then the penetration of the railway into Berár enabled a number of merchants to come in person to the districts to purchase cotton, and they now meet the ryot face to face in a well-organized market, where business is transacted without the intervention of any middleman, whence has resulted the great benefit that the ryot has now a strong and direct interest in the quality of the cotton which he brings in. He knows the European merchant pays according to *quality*, so if he picks his crop early and keeps it free from dust he will realize all the more for it.

In 1865-66 the Great Indian Peninsula railway line was for the time an obstruction to commerce. The company's rolling-stock was quite inadequate, but the enormous advantages of carriage by rail over carriage by ruts, if the cotton could *once* get on board the goods waggons, attracted all cotton to the new channel. The whole of the crop was sent forward in loosely packed "*dokras*," or rough sacks; their bulk was so enormous that the railway company were utterly unable to carry it off as it was consigned to them, and thousands of bags accumulated at each of the stations, where at one time the silt-up, or block, amounted to 115,000 *dokras*.

The consequence was natural, but deplorable—the cotton was worthless in the station-yard and priceless in Bombay; delay and dirt diminished its value daily; the station-master was master also of the situation, for the few available empty waggons were at his disposal; and the exigencies of this crisis utterly demoralized all parties. So recently as in 1867 the Bombay merchants told Mr. Rivett-Carnac that "it would be about as safe to make a contract for future delivery with King Theodore" (who was then prominently before the public) "as to buy cotton upcountry, which might be detained for months at the railway station." * However, the Government at last interposed seriously; much pressure was brought to bear on the chief railway authorities; the district officers worked strenuously; the cotton-yards were regulated;

* Cotton Commissioner's Report for 1867.

Trade.

the despatches were arranged by a mechanism * which barred partiality, and the choked-up channel of goods traffic was at last cleared. Nevertheless the stream of cotton export by railway did not acquire its present full, even, and rapid flow until all the barriers and obstacles raised or left standing by official imperfection were finally levelled by the sustained assaults and exertions of a special Cotton Commissioner.

But it was the introduction of pressing that promoted as much as, or more than, any other reform the safe and expeditious consignment of our inland cotton to the seaport. In 1866 there was not a single cotton-press at work in Berár, though it seems that as early as 1836 Messrs. Vikáji and Pestanji had set up one screw at Khámgaon. During the year 1867 thirty-two half-presses and two full-presses were set up, and the subjoined statement details subsequent progress :—

Years.	Full-Presses.	Half-Presses.
1868	14	81
1869	19	125
1870	19	74

During the season (just past) of 1869-70 the number of half-presses has very sensibly diminished, because the railway rates of carriage have been raised on half-pressed bales to an amount that renders full-pressing very much more advantageous. The effect of this change has been to throw most of the cotton into the hands of the merchants who buy for direct export to England, since the Bombay market does not like to invest in bales that cannot be opened out for examination of the cotton. Therefore most of the cotton sent down in 1870 by railway from Berár has been full-pressed, as the following figures show :—

Full-pressed............	122,932
Half-pressed	69,585
Dokras $\left(\frac{50,790}{3}\right)$	16,930
	209,447† bales of 3½ cwt., or equal to 104,723 Bombay kandis.

In the market of Berár all the cotton is sold, between producer and dealer, by the *boja* of 280 lb. or 266 lb. nett; about three of them go to the Bombay kandi. The word means generally a load, and in the Berár cotton-trade it meant particularly the load of a pack-bullock. (Note to Mr. Rivett-Carnac's Report for 1868-69, p. 91.)

* Invented by Mr. J. G. Cordery, B.C.S., then Deputy Commissioner of Akola.

† The full-pressed bale does not average much above 3 cwt., nor the half-pressed bale above 4 cwt., so a rough estimate of 3½ cwt. for bales of both kinds has been taken.

Trade.

In the half-pressed bale the cotton is condensed to about 12 lb. to the cubic foot, and in the full-pressed bale the density varies from 28 lb. to 32 lb. the cubic foot. A full-pressed bale contains generally 3¼ cwt., but Khámgaon presses now usually succeed in getting 3½ cwt. within the bale. The half-pressed bale sometimes contains as much as 5 cwt., but then it is nearly three times the bulk of the full-pressed. In these inland districts the dry weather makes cotton so elastic that the best presses find much difficulty in obtaining the density of a bale pressed on the seaboard.

The total exports of cotton from Berár up to the 30th of June 1870 are here given. Probably more went down by road than has been reported to have gone:—

Full-pressed bales	122,932
Half-pressed „	69,585
Dokras, or loose bags $(\frac{56,488}{3})$.	18,829
Total......	211,346 bales of 3½ cwt., or equal to 105,673 Bombay kandis.

The full-pressed bale and half-pressed bale are equal to about half a Bombay kandi, and the dokra to one-third of a bale.

The total trade of all sorts registered during the year 1869-70 is given below for the whole province; twenty-four outposts in East and nine in West Berár are maintained for the registration of trade statistics :—

	Import.		Export.	
	Weight, Tons.	Value, £.	Weight, Tons.	Value, £.
By Rail ..	38,097	1,428,354	41,966	2,434,064
„ Road.	91,081	5,911,731	46,424	3,321,335
Total......	129,178	7,350,085	88,390	5,755,399

Some account of the trade at Amráoti and Khámgaon is here inserted, because these two places are the centres of all important commercial operations in Berár.

Khámgaon.

The town of *Khámgaon** (which has been described in Chapter XI.) is now not only the largest cotton mart in Berár, but in all India. In

* The greater part of this sketch was furnished by Captain J. Alexander.

Trade.
Khámgaon.

a good season the number of bales despatched exceeds 100,000, and the cotton trade alone has been estimated by the Cotton Commissioner to represent one million sterling. There are (1870) nine European firms doing business here; two large factories for cotton-cleaning, and three full-pressing establishments, all using steam power; beside a number of half-presses worked by hand. A great many agents of the Bombay native mercantile houses come up to buy.

There are two kinds of cotton grown in Berár which come to the Khámgaon market, viz., *jari*, which may be roughly stated as produced north and west of the Púrna river, and the *banni*, grown south and east of that river. A large quantity of cotton has this year been brought from the Nizám's dominions.

The jari cotton is cleaner and whiter-looking than the banni, and has a greater demand in Spain, Italy, and Austria, where cotton is now exported direct, and where such qualities are in high demand; whilst in England and France, where the machinery (spinning) is greatly superior to that in other countries, the banni, the staple of which is finer, longer, and yet stronger than the jari, is considered the superior, notwithstanding its dirty look and general mixture with black leaf. It may be generally stated that banni will recommend itself to the experienced and acute eye, and the jari, with its glossy white soft appearance, to the eye inexperienced. More cotton is got out of a kandi of jari kapás than out of banni, whilst both are much harder to (*machine*) gin than the Baroach kind, it taking as long to gin fifty kandis of the former as it does to gin eighty kandis, uncleaned, of the latter. Jari cotton is also easier to pick *clean* than the banni, in which the leaves at the base of the ball are very liable to break and get mixed with the cotton. The banni cotton is softer and finer than the jari, and more easily pressed, the difference being from 7 to 14 lb. in a bale of 3½ cwt. In Khámgaon the seller pays the fees for portrage and brokerage, and a sort of tax is also levied on him for the support of Bálájí's temple. This year the right of exaction with respect to this fee has been questioned.

The most important class of natives in Khámgaon is undoubtedly that of the Márwáris, who transact the larger part of the (native) trade of the town. Their transactions chiefly are in cotton, opium, English piece-goods, hardware, and the precious metals. Of opium a very considerable trade has lately sprung up in Khámgaon, and it is daily increasing. Salt is also a considerable item of trade here, being imported by Márwáris, Bhátias, and Kachhis, and exported towards the ghâts. Lingáyats deal in oil and ghí, of which latter large quantities are exported to Bombay. Since the opening of the Khámgaon branch there has been a considerable import of wheat from stations on the Great Indian Peninsula railway between Jabalpúr and Khandwa. If this trade will only continue, it will prove highly advantageous to the branch, as *return* traffic is greatly needed.

Next to Márwáris the Agarwálas and Bhátias rank in importance as traders.

The quantity of cotton brought to market at Khámgaon up to the end of June 1870 was 103,190 bojas.

There were working— Trade. Khámgaón.

Full-presses 3
Half-presses 12

and the cotton despatched was—

Full-pressed bales...................... 58,393
Half-pressed bales...................... 7,751
Dokras 1,289

Total...... 67,433 bales of 3½ cwt., or equal to 33,716½ Bombay kandis.

The cotton crop of 1869-70 was short and of inferior quality, so that the import above given is, for the season, remarkably large. But cotton has come this year into Khámgaón from tracts and places lying far south which never before sent their produce here.

A return of total imports and exports of Khámgaon town in 1869-70 is appended.

		Cotton, Uncleaned.	Cotton, Cleaned.	Gúr and Sugar.	Salt.	Food-grains.	Oil-seeds.	Metals.	English Cloth.	Country Cloth.	Tobacco.	Spices.	Opium.	Timber.	Oil and Ghi.	Miscellaneous.
IMPORTS...	Tons.	1,142	10,476	260	743	3,303	604	2,365	79	106	24	94	10	* £11,653	291	1,295
EXPORTS..	,,	3	12,626	91	467	460	265	28	28	29	1	6	7	* £775	66	772

* Value.

There can be but little doubt that *comparatively* the trade of *Amráoti* has fallen in importance. Formerly the centre of trade for towns at immense distances from it, its trade now has shrunk to the supply of the towns and villages immediately round it, as also to those traders in larger towns and villages who are not rich enough to export directly from Bombay. Nevertheless the capital and credit of the leading merchants *resident* at Amráoti are far the most substantial in Berár; and this is the only commercial place yet widely known beyond provincial limits. Amráoti.

The importers of *English piece-goods, metals, hardware,* and *country cloth* are a heterogeneous lot, called indifferently by the people at large *sáokárs,* and consisting principally of Márwáris, Chhatrapuris, and Bhoras.

Trade.

Amráoti.

There is a large trade in *spices*, the traders in which are for the most part Lingáyats from Canara; Bhoras, Márwáris, and Chhatrapuris, however, also engage in the trade.

Salt is chiefly brought by Kachhi Musalmáns, *opium* solely by Márwáris, *oil* and *ghí* by Lingáyats and Márwáris.

In *cotton* the principal business is done by Europeans and Bhátias from Bombay.

Silk and *silk-cocoons* by Márwáris, Bhoras, and Chhatrapuris. There are a considerable number of silk-weavers in Kolápúr and Anjangaon Surji, and a few also in Elichpúr.

Country cloth. The more valuable kinds for body clothing, especially for native ladies, come from Nágpúr; but turbans are also largely imported from Delhi; gold embroidery, scarfs, &c. from Benáres.

Sugár, brought in by Chhatrapuris.

Gúr by many various kinds of traders.

The best villages for cotton are as follows:—

Jari. Ládnápúr, Tanki, Mátargaon, Telára, Jalgaon.

Banni. Dewalghát, Bárgaon, Dewalgaon, Pátúr, Bori, Argaon.

Subjoined are some statistics of the Amráoti cotton trade.

The quantity of cotton brought for sale to the Amráoti market was—

	In 1868-69.	In 1869-70.
Bojas	62,000	46,017
There were working—		
Full-presses	6	6
Half-presses	35	22

and the cotton * despatched was—

	1868-69		1869-70	
Full-pressed bales.	19,984		30,689	
Half-pressed bales.	35,408		11,392	
Dokras ...(883/3)...	294	(132/3)	44	
Total	55,686		42,125	bales of 3½ cwt.,
or equal to	27,843		21,062½	Bombay kandis.

* Up to 30th June 1870.

The total imports and exports of the Amráoti town (beside cotton) for 1869-70* are as follows:— Trade. Amráoti.

		Gúr and Sugar.	Salt.	Food-grains.	Oil-seeds.	Metals.	English Cloth.	Country Cloth.	Tobacco.	Spices.	Opium.	Timber and Wood.	Oil and Ghí.	Miscellaneous.
IMPORTS.	Tons.	1,825	2,236	10,955	1,508	1,014	1,752	1,410	381	5,921	14	† £ 2,264	688	7,053
EXPORTS	„	558	738	484	189	240	574	1,057	25	6,163	6	† £ 292	774	2,161‡

† Value.

‡ The figures of these trade returns are by no means trustworthy, but they convey some idea of the kind of business done.

Of the internal traffic of the province little need be said; it is carried on principally in the open air, at the great annual fairs, which now flourish more than ever; and at the weekly markets, which are the pride of Berár, and the most precious guarantees of its free trade.

DISTRICT SELECTIONS.

Melgha't.

In exchange for its staples of wood, rice, grain, wheat, the pulses, and ghí, which now go chiefly towards Burhánpúr and Khandwa, on the main line of the Great Indian Peninsula railway (some portions being reserved for Baitúl and Berár), Melghát imports Bombay (English) and Nágpúr cloths, iron and copper utensils, tobacco, salt, sugar, and other groceries, with some minor superfluities. Melghát.

Two classes of measures are used in Melghát :—

16 *adhulis* equal 1 *kurao*, 24 *kuraos* equal 1 *mani*.

The *adhuli*, taking grain in weight, is equal to 105 Government rupees.

Elichpu'r.

In the city of Elichpúr trade is small in proportion to the size of the place. There are still a few bankers who draw bills, and the garrison helps to support some commerce in grain; a little cotton is also brought to the markets But on the whole its prosperity is on the decline. Elichpúr.

* Up to 31st March 1870.

Weights and Measures.

Trade, Weights and Measures.

The weights peculiar to this district are as follows :—

Kapás. (Cotton in seed.)	Cotton.	Cotton seed.
200 tolas = 1 dhara.	200 tolas = 1 dhara.	140 tolas = 1 dhara.
4 dharas = 1 mand.	4 dharas = 1 mand.	4 dharas = 1 mand.
20 mands = 1 kandi.	13 mands = 1 boja.	20 mands = 1 kandi.
Gúr.	**Oil.**	**Ghí.**
80 tolas = 1 ser.	80 tolas = 1 ser.	80 tolas = 1 ser.
15 sers = 1 mand.	34 sers = 1 mand.	12 sers = 1 mand.
20 mands = 1 kandi.	20 mands = 1 kandi.	20 mands = 1 kandi.

The principal fairs and bazárs in the district are Chándúr, Anjangaon, Dariápúr, Elichpúr, Karajgaon, Dhanora.

Akola.

Akola.

In every circle of ten miles there is a weekly bazár for each day in the week. The principal towns have the larger bazárs, in the smaller villages the gatherings are comparatively insignificant. Petty traders go round to these markets with foreign groceries and cheap manufactures, of much the same quality as those now sold in England at the booths in a fair. Cattle, corn, vegetables, cloth, and fruit are brought by the peasants and bought by the dealers.

The annual fairs (*jatras*), as they intervene, attract all the traders within wide circles, and are visited by crowds from long distances. Both the markets and fairs suffered from the dangers attending transport of goods before British rule; since then they have recovered, and far exceed what they ever were before, even according to local traditions.

Fairs usually have a religious origin. The weekly markets have [illegible]ded over heavy tolls and duties, to which the traders were liable at every village on their line of route, in default of a certain protection by the patel of the market village to which they happened to be bound. In order to start a weekly market the patel of the village had to make valuable presents to the traders who attended the inaugurative gathering.

The largest weekly bazárs are held at— Trade. Akola.

Akola Taluk.		*Akot Taluk.*	*Bálápúr Taluk.*	*Jalgaon Taluk.*
Akola.	Bársi Tákli.	Akot.	Wárigaon.	Jalgáon.
Borgaon.	Alegaon.	Málegaon.	Bálápúr.	Asalgaon.
Pátur Shekh Babu.	Sehu.	Mundgaon.	Shegaon.	Nirod.
Sangwi Khurd.		Asegaon.	Lákhanwára.	Jámod.
Pinjar.		Bordi.	Khámgaon.	Sonála.
		Akoli.		

Three very considerable fairs are held, viz—

Pátúr Shekh Bábu—it lasts about twenty days, and is held about the month of February;
Sonála, for five days in November;
and Akot, twelve days, also in November.

The external trade of the district consists in the importation of gúr, principally from East Berár; sugar from Bombay, or the kind known as Benáres; wheat and oil from Buldána district; rice from Nágpur and Bombay (principally from the former); opium from Indore and Buldána; and cocoanuts from Bombay. *Sáris* and *Dhotis* are imported from Nágpúr, Ahmadábád, and Bombay, and English piece-goods *viâ* Bombay.

The exports are—cotton, from Khámgaon principally to Bombay; ghí (produced principally in the country south-east of Akola); to Bombay and Púna; dyes (indigo and kusamba); and cattle.

Indigo is cultivated about Pátula, but to no great extent; kusamba grows widely throughout the valley.

A regular trade in cattle for butchers and in milk buffaloes has always existed with Bombay.

Before the railways the means of transit was principally by herds of bullocks kept by Banjáras—notorious robbers and thieves, like all nomads, but trusty carriers always, and not easily robbed themselves. They are employed through their naiks or headmen, whose fidelity is secured either by a deposit of money, or by dealings extending over a long period. The railway has now deprived the Banjáras almost entirely of their traffic in corn and salt from long distances, but there are still about eight thousand pack-bullocks exclusively employed in carrying the internal trade of the district between the weekly markets and fairs.

Amra'oti.

Amráoti.

(See Amráoti Town.)

Principal Fairs and Bazárs.

Kondanpúr (fair).	Chándúr.
Bhiltek.	Murtizápúr.
Amráoti.	Badnera.
Morsí.	

Trade.

Wún.

Wu'n.

The exports are cotton, grain, ghí, together with other minor articles. The cotton grown to the east of Yewatmál finds its way to Hinganghát, in the Central Provinces, while that to the westward is either purchased at Digras or Kárinja by agents from Bombay. Corn of every description is exported both to the east of the Wardha and south of the Painganga, and in the latter direction it is taken as far as Haidarábád. The principal commodities of import are spices, salt, gúr, cloth, hardware, &c., from the Bombay and Nágpúr markets. Internal trade is transacted chiefly at markets and fairs, consisting of coarse cloths dyed and undyed, grain, sált, bangles, spices, and other necessaries of life. Horned cattle are exhibited in large numbers for sale in a few markets. The trade in carts, both small and large, in the Wún taluk is generally very brisk. The standard weight of the *ser* is eighty *tolas*. The local *ser* is of about twenty *tolas*. It is not now much in use, except amongst the Kunbís themselves. The standard *páyali* is two *sers*. This weight, however, used to differ in separate places. Traders amongst themselves are apt to deal with the old weights, as they still carry on business in the old coins (Nágpúr and Haidarábád rupees). In measuring corn by *páyalis* the following proportions are adhered to :—

8 páyalis = 1 karo.
2 karos = 1 mand.

Taking the páyali at the standard unit, a mand is therefore equal to 32 sers. The cotton weights differ; they are as follows :—

10 sers = 1 mand.
12 mands = 1 boja.
20 mands = 1 kandi.

Buldána.

Bulda'na.

Principal Fairs and Bazárs.

Dewalgaon Rája (large fair).	Selgaon.
Mehkar.	Lonár.
Fatekhelda.	Dewalghát.
Chikli.	Nándúra,
Dongaon.	Malkapúr.

Básim.

Ba'sim.

Principal Fairs and Bazárs.

Risod.	Púsad.
Sirpúr.	Umarkher.
Malegaon.	Talegaon.
Básim.	Nagartás (large fair).

Section II.—Manufactures.

Cotton cloth, mostly of the coarser kinds, though finer textures can be made to order; some stout carpets, and some *chárjámas* or Indian saddles are made within the province. A little silk-weaving goes on, and the dyes are good at certain places. Carpenters and iron-smiths can do tolerable rough work; at Dewalghát, near Buldána, they forge steel of fair quality. The District Selections contain particulars of articles manufactured; but, on the whole, Berár does not shine in this department of industry. Nágpúr supplies fine cloths; nearly all articles of furniture or luxury come from the west, and almost the whole labour of the province is more profitably employed in raising raw produce to pay for them. Manufactures.

DISTRICT SELECTIONS.

Melgha't.

The manufactures may be said to be almost *nil*. The Dhers weave a coarse cloth for sale in the local markets; besides this, there is only a small out-turn in the basket line. Melghát.

Elichpu'r.

Cotton and silk fabrics of several descriptions are produced. These consist of turbans and fine cloth for male and female apparel, made of cotton with silk border; the designs vary, and are sometimes pleasing. Besides these, cotton carpets are made remarkably well at Elichpúr. Common country cloth called *khádi* is made all over the district, and baskets of various kinds. Good carts are made; there are some excellent carvers in the city, and the lac ornaments for women are celebrated. Elichpúr.

Akola.

The American war, raising the price of cotton, checked local manufactures, which were never very flourishing or valuable. All the poorer looms had to shut up, and the artizans took to agriculture. Raw material rose in price; necessary articles maintained their ground, but carpets and other luxuries not within the Kunbí's category of essentials suffered. Akola.

Very good cotton carpet manufacturers are to be found in Akot and Bálápúr. The coarse cloths called *khádi* and *dhotar* are woven in nearly every village; the Dhers or village menial servants when too numerous for the village duty resorted to this indoor work for subsistence. They used to be excluded from joining in field labour; now the Kunbí is glad to get them, but the Máli excludes them from his garden as carefully as he would a pestilence. Very fair turbans are woven at Bálápúr, and the coarse kinds of clothes worn by the women of the district are woven by the Koshtis and Sális, and dyed by the Rangáris. Silk clothes for native women are woven to a small extent at Akola and the larger towns.

Our jail is bestowing instructions in cloth manufactures very successfully; but the knowledge does not take root in the country. The proficient is dishonest and without capital; he must revert to his old mode of livelihood—the skill he acquires is even lost upon himself.

Wu'n.

Manufactures. Wún.

This district is very poor in manufactures; skilled artizans cannot be found. It is supposed that in the anarchy that preceded British rule they emigrated to places where there was employment for them. At Wún there are stone-masons, carpenters, and weavers, who can turn out some neat work. In the rest of the district there are the usual "khádi" (or coarse cloth) makers, generally Dhers. At Mangrúl glass bangles are made in a very ingenious manner. Potters are found all over the district. The Dhangars weave a coarse blanket of wool, and the Banjáras are famed for making gunny and sacking.

CHAPTER XIII.

COMMUNICATIONS.

Communications.

The want of easy and perennial communication does much to counterbalance the other physical advantages of Berár. In the last few years the English have made two or three metalled lines, but the rest of the province is traversed only by cart-tracks. In the valley of Berár these run mostly over the black soil, and most of them may be said to exist only for eight months in the year. During those five months they are very passable by country carts; where the track runs wide and level it could not easily be improved, but it is apt to be cut across by abrupt watercourses, and narrowed into a hollow ditch by the encroachments of the field-owners on each side. In the rains very many tracks disappear altogether—the peasants plough them clear up; but *en revanche* the first cart that reopens communication after the wet season may select its own line across the field. During the four rainy months all travel or traffic by wheels is stopped—the fertile soil has turned into a black bog.

Above the Gháts the ground is harder, but often covered with loose round stones, and it is hard to decide whether sticking in the mud or stumbling over the stones is the more disheartening to adventurers in Berár between June and October.

The remedy for this state of things is not easy. Metalling is terribly expensive; the material (broken basalt) is bad and does not bind; constant repairs are essential, for a neglected metalled road is far worse in the open season than one quite unmetalled, and after all your costly macadamized road is only worth its price from June to October. But this is the dull season, when there is no crop to cart to market, and when all the people are ploughing and sowing.

Then as to unmetalled roads. It might be thought obviously advantageous to demarcate at least the main routes, and to garnish with signposts and milestones. But if we marked out one strip of black soil as the road the public must stick to their bargain, and could not change when the road had got cut to wrinkles; whereas

Communications.

now the custom of the country allows great latitude to travellers in the matter of short cuts and *détours*. Therefore we want either first-class roads or none, and, as Mr. Rivett-Carnac observes, the first-class metalled road is little less costly than a railway. Possibly it may be true that here, as in Russia, iron is destined to do the work of stone for the great permanent roads.

That portion of the Great Indian Peninsula railway known as the Nágpúr branch traverses the province from west to east for a distance of about 150 miles and connects it with Nágpúr.

There are 14 stations on this line of railroad, viz—

1.	Malkapúr	12 miles' distance from Nárgaon in Khandesh.
2.	Biswa Bridge	9 miles.
3.	Nándúra	8 "
4.	Jalam...	7 "
5.	Shegaon	9 "
6.	Páras	12 "
7.	Akola	11 "
8.	Borgaon	9 "
9.	Murtizápúr	14 "
10.	Mohona	8 "
11.	Kuram..................	8 "
12.*	Badnera	10 "
13.	Chándúr	18 "
14.	Dhámangaon	10 "

There are travellers' bungalows at Akola and Badnera, and caravansarais for native travellers at Malkapúr, Nándúra, Shegaon, Akola, Murtizápúr, Badnera, and Chándúr. Accommodation for Europeans is also provided in these sarais.

The branch line of railway to Khámgaon was opened in March 1870. The Amráoti branch has been surveyed, and will be ready for next season's work.

The following first-class roads have been constructed from the general revenues of the province :—

1. Road from Amráoti to Elichpúr, distance 31 miles.
2. Do. from Badnera to Morsí, distance 38½ miles.
3. Do. from Kárinja to Murtizápúr, distance 21 miles.
4. Do. from Badnera to Amráoti, distance 5 miles.
5. Do. from Akola to Básim, distance 50 miles.
6. Do. from Akola to Akot, distance 31 miles.

In addition to these operations, conducted by the Public Works Department, considerable sums have been spent from Local Funds, and much improvement effected on the village fair-weather roads.

If the length of the detached roads constructed be totalled up, it will not fall short of two hundred miles.

* Amraoti line branches from.

DISTRICT SELECTIONS.

Melgha't.

Communications. Melghát.

The pass into Baitúl from Elichpúr *viá* Bairám and Saolmenda is a made road, and kept in repair at the public expense. The ascent from Bairám is not difficult for carts lightly laden, and the line is that which is most frequented by travellers from the North-Western Provinces. The Bingára, Mokot Kasode, Gáwilgarh, and Malara passes from Berár into the Melghát can only be used for bullocks and asses; but the practice prevails of drawing heavy logs along the lines, which renders them more difficult than they otherwise would be. The Bingára pass leads from Jalgaon, in Berár, to Zeinábád and Burhánpúr, on the Tapti. All the rest are mere openings into the interior of the hill-country.

Roads.—There are no made roads in Gángra, nor are there any that are kept in repair at the public expense except the one that connects Elichpúr with the Sanitarium at Chikalda. The principal routes are the following, which only require to be cleared of stunted jungle and thorny bushes to meet the requirements of the people until the population reaches that of the Berár valley :—

Cart-track from Burhánpúr *viá* Kalamkár and Chapoli to Baisdai, in the Baitúl district. This line is very much frequented by the people of the adjoining districts, and presents less engineering difficulties than any other. It was upon a portion of this line that Tátya Topi retreated in 1858.

Cart and bridle tracks from Kalamkár, Melghát, and Bairágarh, across the several passes into the Gángra valley.

Cart and bridle tracks from Kalamkár to the residences of the Rájas of Mákla and Dulghát.

Bullock-track from Baisdai, in Baitúl, over the upper plateaus to Gáwilgarh. Loaded camels and elephants have been taken over this line, but the descent under the Karkur plateau rendered it necessary to unload the former for a portion of the distance.

In addition to the above, there are cart-tracks to most of the villages situated upon the low ground, and several towards the northern face of the range, but these are used chiefly, if not entirely, for removing timber from the forest.

Elichpu'r.

Elichpur.

The only lines of metalled road are those from Amráoti to Elichpúr, and from Amráoti to Morsí. There are, besides these, some short roads not worth mentioning. The principal country roads are those to Chándúr, to Bairámghát, to Chikalda from Elichpúr, and fair-weather roads all over the districts passable for eight months in the year, and connecting every village one with the other.

The expense and difficulty in metalling roads is enormous, owing to the depth of black soil, and the want of proper material; and even

when made the benefit to the people is not great—they have little occasion to move about in the rains, and for eight months certainly they can take their carts in any direction with the greatest ease. A fair-weather road is only a line of country marked out and slightly levelled. Communications. Elichpúr.

Carts are universally used in this district for travelling and trade.

The following kinds of cart are most common :—

The *burki*, with two wheels and no axle, is covered and has curtains.
The *rath* has four wheels, and is intended to hold four persons.
The *miana* has two wheels, and is intended for six persons.
The *rein* is drawn by one bullock.
The *khάchar*, with two wheels—a large cart to hold several persons
The *machi*, a small cart for two persons,
The *rekla*, a small cart for one person.
The *bandi* and *gára* are large carts used for bringing in the crops from the fields.

Amra'oti.

Amráoti.

Statement showing Main Roads, Sarais, and Dák Bungalows, Amráoti District, June 1870.

Metalled and bridged roads.	Metalled and partially bridged roads.	Fair-weather roads.	Passable in the rains.	Impassable in the rains.	Dák Bungalows.	Sarais.	Railway Stations.	Remarks.
1	2	3	4	5	6	7	8	9
1	4	2	1	6	5	3	6	

Roads.

Roads.

Badnera to Amráoti—Length 6 miles. This road is bridged drained, metalled, and in good condition for traffic during the rains.

1. Metalled and Bridged Roads.

Amráoti to Elichpúr—Length 30½ miles. This is a continuation of the road from Badnera to Amráoti. The whole of the road is bridged and drained with two exceptions. The rivers unbridged are the Pidi at Balgaon, and the Púrna at Asegaon. Both are considerable streams in the rains—the Púrna a river; but they *generally* drain rapidly, and become fordable in six or seven hours after floods. These are not likely to be bridged for some time to come. At Asegaon, on the banks of the Púrna, an inspector's bungalow has been built. A sarai is also sanctioned, and will be built this year.

2. Metalled and partially Bridged.

Roads.

Murtizápúr to Kárinja.

Murtizapúr to Karinja.—This road is passable in the rains, except when there are exceptional floods.

Bridged and drained, with the exception of the Hadgaon and Umri nullas. These streams will most probably be bridged within the next two years. Heavy for carts during the rains, and may be classed as impassable then.

Amráoti to Morsí.

Amráoti to Morsi.—From junction with road to Badnera—Length 33 miles. The road has been bridged and drained, and surfaced with moorum and gravel, for a distance of 16 miles. In the remaining 17 miles a few culverts and drains have been built, but these are disconnected and of not much use. The road for 16 miles is a finished one, and for 17 miles no better than a country track.

Kárinja to the Wardha.

Nagpúr old Post Line.—From near Kárinja to the Wardha river—Length 60 miles. The road on the opening of the railway was allowed to go to decay, but last year some repairs were made to it, to make it fairly passable, but still the road is very much in want of repairs; metalled, drained, and partially bridged. This was a bridged road, but from neglect several of the culverts and drains have fallen in, and the road must be classed as impassable in the rains.

Amráoti to Chándúr Bazár.

Amráoti to Chándúr Bazár.—Fair weather road—Length 28 miles. Impassable during the rains.

Amráoti to Kúra.

Amráoti to Kúra—Fair-weather road. Length 24 miles. Impassable during the rains.

Dák Bungalows.

Dák Bungalows.—There are five, viz.—

At Amráoti.	Furnished.
" Badnera.	do.
" Murtizápúr.	Unfurnished.
" Kárinja.	Furnished.
" Dhamak.	do.

Sarais.

7. *Sarais.*—There are three sarais, viz.—

At Badnera.	Two rooms furnished for use of Europeans.	
" Chándúr.	Do.	do.
" Murtizápúr.		

Railway Stations.

Railway Stations, 6, viz.—

Murtizápúr,	25 miles from Badnera.	
Mahona,	18	do.
Kuram,	10¼	do.
Badnera,		
Chándúr,	18¼	do.
Dámangaon,	28½	do.

Akola.

Communications. Akola.

Almost parallel with the Púrna river, at about 15 miles south, the Great Indian Peninsula Railway Extension, Bhosáwal to Nágpúr, passes through the district, making a southerly divergence to Akola. It enters by a bridge over the river Vordi at mileage 330·05 from Bombay, and leaves it at the bridge over the Káta Púrna at mileage 378·70.

The principal bridges are at Nágzari, over the Mun; at Akola, over the Murna; and north of Kurankher, over the Káta Púrna river.

The stations are—

1st—Jalam, junction for the Khámgaon Branch;
2nd—Shegaon;
3rd—Páras;
4th—Akola;
5th—Borgaon.

Of eight main roads in this district three have been metalled. The first of these is entirely within the district. It is a 28-mile length, connecting Akot, fast rising in trade and as a cotton emporium, with Akola. Its direction is north-north-east. It is metalled with river-sand, and all the watercourses are bridged; but two rivers—the Shálmúr, a tributary, and the Púrna, the main stream—cross the line and are not bridged. The interposition of this unbridged portion impairs the use of this road during the rains, otherwise the road is said to be "open to the public, freely used, and capable of carrying ordinary traffic."

The second road is that known as the Básim* road; it runs for 24 miles in this district. Akola and Pátúr (where a large fair is held annually) are connected by this direct line south, which touches no single village on the way—a serious defect in the opinion of native travellers. The road is said to be metalled and capable of carrying ordinary traffic during wet weather.

The third road is 12 miles long, from Khámgaon to Nándúra railway station; it is metalled throughout, but the river close to Nándúra has no bridge. When this is crossed the rest of the road is good at all seasons.

The other five roads are—

11	miles	Shegaon, railway station, to Khámgaon, cotton mart, south-west.
12	,,	Shegaon, railway station, to Bálápúr, tahsil station, south-east.
18	,,	Khamgaon, cotton mart, to Bálápúr, tahsil station, direction west.
18	,,	Shegaon, railway station, to Báwanbír, kasba town, direction north.
18	,,	Nándúra, railway station, to Jalgaon, tahsil station, north-east.
77	Total.	

These are neither bridged nor metalled, only marked out and levelled.

The total existing sum of railway feeders for the Berárs when subdivided gives this district what seems the very moderate share of 36

* It is to be extended to Hingoli, Haidarábád Contingent station.

Communications.

Akola.

miles of perennial communication, 28 miles interrupted by rivers at flood, and 77 miles demarcated. The country is unfavourable for road-making, but very good bits connect the town and station of Akola. The level stoneless country renders the people comparatively independent of roads. The old cart-tracks exist, joining all the villages in one continuous network of communication annually smoothed down and repaired.

The potters (Kumbhárs) carry their wares, and the Bhois (bearers) merchandise, on asses. These hardworking, patient, animals have to feed themselves, the owner only providing the feeding-time, and that sparingly. The Brinjáras, cloth and grocery merchants, and market gardeners, use oxen for carrying their goods. Otherwise the carts are the favourite mode of conveyance; the ordinary kinds are these :—

1st—*Bandi*, a coarse cart the wheels of which are cut out in block.
2nd—*Chiriw*, a similar cart, but the wheels have spokes.
3rd—*Nágpúr cart*, has very small low wheels, shaped all out of one piece of timber; built in Hinganghát and Nágpúr.

These carts have been execrated by Europeans, because they will not contain boxes, packages. or other civilized domestic commodities. But for the use of the agriculturists who keep them they are constructed on a defensible principle. By fixing stakes on the sides a very full load of field produce can be packed in them, and the low wheels, by preserving the centre of gravity at a low point, enables them to go safely over inequalities that have to be encountered off the level made-roads; while the sharp wheels, which ought to be kept off metalled roads, cut through the depths of pulverized earth which is soon accumulated on the village roads or tracks by vehicles heavy-laden.

Bulda'na.

Buldána.

The G. I. P. Railway North-East Extension runs through a portion of this district in the Malkapúr taluk, and besides the numerous country roads, which during the cold and hot weather at least are in excellent order, a portion of the old but now abandoned Nágpúr postal line goes through the district towards the south.

Ba'sim.

Básim.

The district through its whole length is intersected from east to west by the old military Jálna and Nágpúr road. This is crossed at Málegaon by the Akola and Hingoli road, which runs through Básim town. There are no other metalled roads, but the line to Púsad is very practicable in fine weather. One of the best-used roads in the district is that which runs from Kárinja through Mangrúl to Básim. In the Púsad taluk there are a few tracks which can hardly be called roads, being barely passable for carts. This will account for there being only 678 carts in the Púsad taluk. Básim has only 2,969 carts. Total carts in the district 3,647. Many of these carts, in the Púsad taluk specially, have stone wheels; of the remainder the greater part require four bullocks to pull them when empty. These carts are only used to bring in the crops from the field; pack-bullocks, buffaloes, and camels are the ordinary carriage used.

At Málegaon, between Básim and Akola, is a small rest-house. There are staging bungalows at Chándúr and Kini, on the old Nágpúr road, and a bungalow is building (1870) at Básim itself. Communications. Básim.

Wu'n.

Wún.

The want of made-roads is much felt in the rainy season, and for some time after the accumulation of mud in the bottom of brooks offers serious difficulties to traffic. During the rains cart-traffic is entirely suspended. The road already constructed consists of an unbridged line, with metal on top, to Talegaon, the road to the railway station of Chándúr, a distance of 32 miles, and another easterly line to Kalam, a distance of 14 miles. All these roads require much repair after the rainy season.

The passes over the ranges which traverse this district were formerly great barriers to easy communication. Most of them have now been cleared of stones sufficiently to permit carts to go over them.

CHAPTER XIV.

ADMINISTRATION.

Section I.—Before Assignment.

Administration. Administrative Divisions.

The aboriginal unit of landed division was, in Berár, as all over India, the village, which with its lands may perhaps be likened to the English manor without a lord. But the lowest administrative denomination on the imperial registers has, since the Mahomedan conquest, been the pargana or mahal, for in Akbar's time, at any rate, these words seem both to have signified the parcel of lands known by separate entry and assessment in the revenue rolls of the State. Perhaps the *pargana* is the more ancient revenue term of the two (it has been traced to the 13th century*), while the *mahal* may have come into Berár with the Moghals; but the word in common use is still *pargana*.

Akbar grouped the parganas into *sarkárs*, of which thirteen formed in his reign the Berár *subah;* and these divisions were observed in revenue records up to our own time, though the Marátha occupation in practice broke them up, and introduced a different territorial system. But the Marátha departments disappeared with the Bhonslas, and since their expulsion the province has been chiefly governed by distribution among talukdárs, a class which appears to derive its existence in the Dakhan from the farming system of modern times. In Berár a talukdár has never been anything more than the renter from the State of a *taluk,* or cluster of parganas, for a period of years; who undertook usually to be responsible for the police of this farm as well as for the payment of revenue. It is curious to note that while the Eastern talukdár of Bengal has elevated himself up to a superior lord of manors

* Elliot's Glossary.

Administration.

Administrative Divisions.

with a strong proprietary title, the Western talukdár has under our rule degenerated from a great holder under contract into a mere official: for the word is now used in the Haidarábád country as synonymous with tahsildár, or sub-collector of revenue. The *zamindár* has fared a little better, though he has never got beyond hereditary office in the regularly administered districts. In Berár a zamindár now means only a deshmukh or deshpándia. But the term has had for centuries a very different meaning in the remote half-conquered regions to the east. There it still signifies, as in Akbar's day, a semi-independent chief of his own domain, who paid tribute to Moghal or Marátha, and now pays quit-rent to the British Government.

The parganas are now, for all practical revenue purposes, obsolete; they have been superseded by the term taluk, which meant first the parcel of villages made over to one talukdár, and now signifies the sub-circle of revenue collections under a State tahsildár, or sub-collector. The whole province has (1868) been marked out into six districts, which are apportioned to two Divisions, under the Commissioners of East and West Berár.

The districts contain—

Divisions.	Districts.	Taluks.
East Berár.	Amráoti............	Amráoti.
		Murtizápúr.
		Chándúr.
		Morsí.
	Elichpúr	Dariápúr.
		Elichpúr.
		Melghát.
	Wún	Wún.
		Yewatmál.
		Dárwa.
West Berár.	Akola	Akola.
		Bálápúr.
		Khámgaon.
		Jalgaon.
		Akot.
	Buldána	Malkapúr.
		Chikli.
		Mehkar.
	Básim................	Básim.
		Púsad.

Assessment of revenue.

The *Subah* of Berár was one of those which came under Akbar's famous settlement of the land revenue. But as the province was his latest conquest, and far distant from the seat of imperial government, we may guess that the measurements and estimates of produce were somewhat roughly taken and at haphazard. The settlement was fixed all over the Moghal empire by measuring the arable lands and making a careful estimate of their produce. Each *bígha* was then rated at the value of one-fourth the estimated produce, and the sum

Administration.

Assessment of revenue.

total of the demand on a village or group of villages thus calculated was termed its *tankhwá* or standard rent-roll : from this rating were omitted, it seems, lands which were barren, had never been broken up, or had run entirely to waste. So the tankhwa of a province gives a very good notion of the state of cultivation and of the land's produce *at the time* when the tankhwa was fixed. It will be remembered, however, that the actual receipt might or might not continue to correspond with this tankhwa, since the revenue was in practice levied not as a lump assessment on the village, but on the fields found to be under cultivation each year. Yet the tankhwa was retained as a standard for years after it ceased to signify the real demand on arable land, though it seems to have been revised occasionally ; and meanwhile it determined the rate per bígha at which the revenue was levied yearly on such cultivation as was found to exist. Thus the tankhwa of a pargana may have been fixed in Akbar's time at Rs. 1,00,000 on a measurement of 75,000 bíghas by a rating of Rs. 1-4-0 per bígha, which would show about the extent of cultivation at that date, and the average collections. But wars or mismanagement might reduce the actual area under husbandry, and therefore the actual collections, by one-half, yet the tankhwa might not change for many years. The table here inserted gives the tankhwa assessment of Subah Berár in Akbar's time, and again as it stood about the year 1720 A.D.

	Sarka'rs according to Akbarna'ma.	Parganas.		Villages.		Revenue.	
		According to Akbarnáma, 1600 A.D.	According to Bálápúr record, 1720 A.D.	According to Akbarnáma, 1600 A.D.	According to Bálápúr record, 1720 A.D.	According to Akbarnáma, 1600 A.D.	According to Bálápúr record, 1720 A.D.
						Rs.	Rs.
Páyanghát.	Gáwil	46	46	......	1,727	33,66,653	26,74,236
	Ponár	5	2	......	197	3,36,000	3,11,726
	Kherla	35	24	......	1,888	4,40,000	4,31,489
	Narnála	34	37	......	1,472	32,73,860	26,27,655
	Kalam	23 and 8 in Chánda	24	......	827	8,20,700	7,19,804
	Deogarh *...	......	......	......	......	......	11,38,223
	Total.	151	133	......	6,111	82,37,213	79,03,133
Bálághát.	Básim	8	8	......	748	8,15,631	5,60,255
	Máhúr	20	19	......	1,110	10,72,136	8,22,746
	Páthrí	18	11	......	548	20,17,649	8,80,572
	Mehkar...............	4	12	......	821	11,28,072	11,60,155
	Baitalwári	9	9	......	375	4,78,000	6,26,808
	Manikdurg †.........	......	......	......	......	3,60,000	......
	Tolingána †.........	......	......	......	......	17,97,600	......
	Rámgarh †.........	......	......	......	......	2,40,000	......
	Total......	59	59	......	3,002	79,09,088	40,50,536
	Grand Total......	210	192	......	9,713	1,61,46,301	1,19,53,069

* Not in the Akbarnáma.

† These Sarkárs do not appear in the record of 1720.

Administration.
Assessment of revenue.

Thus in 1600 A.D. the province was assessed at Rs. 1,61,46,000, in 1720 A.D. at Rs. 1,19,53,669.

The list of sarkárs and their assessment in 1720 is taken from a book register of the whole subah which was among the records of the Bálápúr deshpándia. It bears no precise date, and the year 1720 A.D. is only assumed from internal evidence. The book appears to have been compiled on a general revision of the land revenue of the subah, and contains details sufficient to explain the diminution of the total rent-roll since Akbar's day which its returns exhibit.

We have first to deduct from Akbar's assessment 23 lákhs on account of the three* sarkárs which fell away from Berár during the 17th century. The subah now incloses 11 sarkárs, rated at Rs. 1,19,53,669. But this rating is merely nominal, for the register in its preliminary abstract strikes out one whole sarkár (Deogarh), noting that the zamindár's misappropriations have prevented the rendering of accounts —which probably means that the Gond chiefs were in open revolt; and after deducting the assessment of Deogarh the revenue stands at Rs. 1,08,15,446.

The remaining 10 sarkárs contain 202 *mahals* or parganas.

From these the register deducts the whole assessment of 8 mahals, returned as "not paying revenue," and the land revenue demand of the subah is recorded according to the standard assessment on the remaining 194 mahals.

The outstanding balances on account of former years are noted at Rs. 5,12,140.

Comparing this register with the Aín-i-Akbari, we find clear traces of financial disorder and administrative weakness. Three sarkárs have gone altogether. The sarkár since acquired is beyond control; large tracts pay no revenue, and there are heavy arrears uncollected. Moreover, since the pargana's tankhwa was the sum of the standard assessment of all its villages, while the actual receipts were only according to the area cultivated in each village, it may be safely supposed that in bad times the recorded demand on a pargana was very rarely realized by the Treasury.

The next statement is a rough tabulation of the estimated rental of a number of parganas, taken at haphazard from different records. It is rough, because I have not been able to ascertain that the number of villages has throughout remained the same, through, wherever it has been possible to ascertain this, I have found the registered number to have changed wonderfully little. Then, of course, the variation in rates and value of silver has to be considered, though of this more hereafter. It is true that very uncertain inferences can be drawn from these sparse and limited observations. But there are no data for precise comparison of the real collections at distant periods on large Revenue Divisions, since the old boundaries have been constantly broken up and changed. Nevertheless, if we may be per-

* Mánikgarh, Rámgarh, and Telingána.

mitted to believe the standard assessments to have been framed on some good knowledge of the actual state of the country, and of the revenue-paying capability of the province, we may easily assure ourselves that these districts were estimated to yield much more to the State in the 16th and 17th centuries than in the middle of the 19th. The schedule appended to the Treaty of 1853, which assigned Berár to the English, contains a valuation of the net revenue of each pargana made over. It is not likely that the revenue was understated by the Nizám's government, which made over no more country than was barely necessary to comply with a fixed money demand. We may add to the schedule figures ten per cent. in order to get the gross revenue; but the difference between the two past estimates and the third is still remarkably wide, as the table proves:—

Administration.

Assessment of revenue.

	Parganas.	Revenue as mentioned in Akbarnáma, 1600 A.D.	Revenue as mentioned in the Bálápúr Record, 1720 A.D.	Revenue as mentioned in the Treaty 1853 A.D., Haidarábád Rs.
Gáwil.	Elichpúr	3,50,000	2,89,341	1,12,000
	Anjangaon	80,000	1,05,370	1,17,845
	Thagaon	1,40,000	99,884	68,796
	Dariápúr	1,60,000	1,76,743	84,000
	Dhámori	67,963	37,382	21,193
	Kholápúr	1,21,750	1,15,713	37,863
	Mánjarkher	16,000	19,282	9,548
	Málkher	12,000	9,348	12,175
	Mangrúl	70,000	61,077	13,490
	Balagaon	20,433	16,838	5,600
	Sirasgaon	1,30,024	60,886	21,491
	Kámargaon	16,000	13,110	2,497
	Ridhpúr	1,60,000	1,23,583	69,003
	Hatgaon	40,000	20,026	11,200
	Kurha	1,20,000	1,04,030	50,400
	Total	15,04,170	12,52,603	6,37,101
Narnála.	Akola	2,80,000	1,78,813	1,89,987
	Bálápúr	5,50,000	5,91,248	2,70,228
	Malkapúr	2,80,000	2,09,125	57,477
	Jalgaon	2,50,000	1,22,323	1,08,640
	Akot	1,61,751	2,08,334	86,240
	Argaon	2,00,000	2,56,577	1,40,000
	Báregaon	40,000	13,199	19,466
	Dahihánda	1,40,000	1,85,416	1,49,905
	Pátúr Shekh Bábu	92,500	29,709	17,786
	Badner Phulji	69,111	41,772	35,916
	Pinjar	50,000	38,287	18,683
	Pimpalgaon Rája	....	69,399	42,499
	Kurankher	60,000	43,405	9,752
	Jepur	10,000	8,563	4,643
	Rájor	25,000	18,083	4,191
	Total	22,08,362	19,59,253	11,05,363
	Grand Total	37,12,532	32,11,856	17,42,464

Administration.

Assessment of revenue.

The subjoined table gives the standard assessment of four parganas in three successive centuries, and the actual collections of the latest century. The figures illustrate the difference between standard assessments and actual collections.

	Number of villages, and revenue, as mentioned in Akbarnáma. 1600 A.D.		Number of villages, and revenue, as mentioned in the Bálápúr records. 1720 A.D.		Number of villages, and revenue, as mentioned in Mr. Bullock's Report for 1854-55 A.D.		Actual Rental on cultivated land in	
	Villages.	Revenue.	Villages.	Revenue.	Villages.	Revenue, Haidarábád Rs.*	1852-53. A.D. Hd. Rs.	1853-54. A.D. Hd. Rs.
Anjangaon	...	80,000	70	1,05,370	72	61,417	86,760	80,208
Bálápúr	...	5,50 000	367	5,91,248	368	2,81,273	3,81,970	3,89,708
Dahihánda	...	1,40,000	86	1,35,416	89	62,406	68,043	74,699
Argaon	...	2,00,000	92	2,56,577	99	1,21,627	1,60,588	1,62,223
Total	...	9,70,000	615	10,88,611	628	5,26,723	6,97,361	7,06,838

* The Haidarábád rupee exchanges with the British rupee at 12½ discount.

It will be observed that the assessments rise generally during the 17th century, but that the actual collections in 1852-53 (the year of the Assignment) fall far below the standard assessment of 1600 A.D.

On the other hand, by looking over the detailed returns for 1853, I find that several of the largest townships in Akot taluk were then paying far *more* than their tankhwa, while others, and the great majority, were paying very much less.† The truth is that latterly standard rates and measurements were both entirely disregarded. In one village a cultivated area of 1,000 bíghas may have been fraudulently returned at Rs. 500, while in other villages a fair rental of Rs. 1,000 at standard rates may have been run up to Rs. 2,000 by a merciless publican.

Altogether the few old records that have been found do corroborate, as might have been expected, the outline of events known from gen-

† Villages.	Standard Assessment.	Revenue demand 1853-54 A D.	Survey assessment on cultivated land 1866-67.
Akot	1,463	14,219	10,129
Argaon	3,433	4,564	6,674
Hiwarkher	7,248	12,751	9,424
Kutása	9,760	2,958	13,200
Dahihanda	3,766	1,078	1,790
Keli Veli	4,585	5,932	5,087
Total	30,255	41,502	46,304

eral history. Cultivation and land revenue seem to have declined rapidly toward the end of the 18th century, and they did not improve during the 19th century under the Nizám's government; while they have hardly yet, under British nursing, entirely recovered. A few figures may be quoted from the imperfect and confused pargana registers.

Administration. Assessment of revenue.

Bálápúr pargana had in 1697......... 367 villages } A'bád or
in 1853......... 318 „ } cultivated;

and the subjoined statistics indicate the condition at different intervals of some of the principal of these villages.

	Total area in acres.	Cultivated area.			Difference in 1869 since 1707.		Revenue.			Difference in 1869 since 1707.		Average rent-rate.	
	1869.	1707.	1853.	1869.	Increase.	Decrease.	1707.	1853.	1869.	Increase.	Decrease.	1707.	1869.*
							Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Dongargaon (3 villages)	3,202	3,172	3,138	3,093	......	79	3,595	4,222	4,728	1,133	......	1 2 1	1 8 5
Sháhpúr	2,584	1,254	3,013	2,447	1,193	......	1,479	5,249	2,227	748	......	1 2 9	0 14 6
Antraj	6,705	3,814	2,000	5,256	1,442	......	4,641	3,364	2,898	......	1,743	1 3 6	0 8 10
Mátargaon B.	4,502	5,984	3,087	4,319	......	1,665	7,885	6,349	6,726	......	1,159	1 5 0	1 8 11
Jalam (3 villages)	7,180	8,022	6,000	6,906	......	1,116	9,509	6,750	8,825	......	684	1 2 4	1 4 5
Andúra (4 villages)	5,617	7,075	2,057	5,306	......	1,708	9,958	5,577	7,380	......	2,578	1 0 6	1 6 0
Antri Malkapúr (2 villages)	2,879	3,487	1,874	2,809	......	678	4,888	1,297	3,863	......	1,026	1 2 2	1 6 0
Ridhora	4,749	4,657	4,760	4,646	......	11	5,756	6,389	7,147	1,391	......	1 3 8	1 8 7
Wiala	6,535	6,754	3,950	6,364	......	390	8,104	4,378	8,412	308	......	1 3 2	1 5 1
Sásti	3,326	2,799	1,901	3,197	398	......	3,783	3,294	4,025	242	......	1 5 7	1 4 2
Total......	47,279	47,018	31,780	44,403	3,033	5,647	59,598	46,869	56,231	3,822	7,189	......	......

* Figures for 1869 in Haidarábád rupees.

Administration.

Assessment of revenue.

Thus the cultivation and revenue of these estates were larger in 1707 than in 1869.

The Básim records show much change in the number of *ábád* or inhabited villages.*

A paper obtained for Argaon shows that this pargana contained in the year 1689 A.D. 97 villages under cultivation. It has now only 91 villages inhabited, but 99 estates cultivated, six of the old homesteads having disappeared.

But in general the number of villages inhabited has altered very little in two centuries; for the deserted sites have been always repeopled, and the list of hamlets now existing probably contains the identical names on Akbar's register, with very few exceptions.

It will be seen hereafter that the land revenue has increased and multiplied since 1853 with marvellous rapidity, under the combined stimuli of good government, railways, and the Manchester cotton famine. Not only has cultivation spread over the land like a flood-tide, but the new Settlement and Survey have raised and adjusted the rates. Yet I believe that the revenue raised from these districts in the 17th century was not only far above their yield when the districts were made over in 1853, but must have been much larger than that which they pay now under all the favourable circumstances above mentioned. I have explained why I think that the cultivated area was as great then as now, and that the total assessments counted in rupees were not less than under the Settlements now in force. But I conjecture also that the rupee in its exchange against food-grain (to say nothing of cotton) must have been at least five times more valuable in the 17th century than it has been *since* 1853. Up to 1853 I suppose that the value of money had not declined very seriously. Moreover, I estimate that the actual revenue rating has changed very little.

I proceed to give some reasons for my opinions.

First as to the revenue rate per bígha. It is not absolutely necessary to inquire into the dark question of the dimensions of Akbar's bígha in Berár, for, whatever it was, we may fairly assume it to have changed not materially up to 1853.

*

Púsad Pargana.			*Ansing Pargana.*			*Umarkher Pargana.*		
Years.	Total Villages 93.		Years.	Total Villages 63.		Years.	Total Villages 147.	
	Cultivated.	Waste.		Cultivated.	Waste.		Cultivated.	Waste.
A. D.			A. D.			A. D.		
1741...	58	35						
1814...	31	62	1823...	47	16	1757...	144	3
1825...	51	42	1851...	56	7	1821...	124	23
1870...	88	5	1859...	63	......	1839...	135	12

Administration.

Assessment of revenue.

Now the amount levied on each bígha of jawári by commutation of produce rent in Akbar's time was 50 *dáms*, or Rs. 1-4-0. In Bálápúr the revenue assessment for 1707 were examined by several papers for that year; and by comparing the demand with the number of bíghas cultivated, an average rate per bígha of something above Rs. 1-4-0 is obtained. In Major Hastings Fraser's work "Our Faithful Ally the Nizám," is an estimate of the cost of cultivating jawári (apparently in 1861) of which Major Fraser writes that its accuracy may be relied on. There the assessment on 3 bíghas is taken at Rs. 6; this is a much heavier rate on the *best* of 3 bíghas than Rs. 1-4-0.* The present rate is much lower, being by the existing assessment not more than Rs. 1-5-0 *per acre*; but enough has been said to show that the large sums collected from Berár in Akbar's day were not raised by a high money rate on the area.†

Next, as to value in exchange of this rate of Rs. 1-4-0. The Aín-i-Akbari gives the following statistics :—

Bazár price of jawári (Agra ?)............ 10 dáms per maund.
Rent-rate of jawári (Málwa) .... 50 dáms per bígha.
Produce of jawári (best land) .... 13 maunds per bígha.

Thus the Málwa rent rate of 50 dáms would buy 5 maunds of jawári (the staple food-grain of Berár) in the Agra bazár. The price of jawári

* But it will be seen hereafter that the average rate on dry cultivation had been run up to Rs. 3-12-0 in 1852.

† Mr. Bullock, in his Report on North Berár for 1854-55, gives the following account of the land assessment of this province under the Moghals. It is probably taken from some old papers preserved among the Kanoongo records, but these are usually copies, several times repeated, of original documents.

"I may as well mention that under the kings of Delhi, when the mode of assessment was under strict regulation, the valley of Berár was divided into three main descriptions of land, viz., "Ainkálí," "Miánkalás," and "Kaláspati." The "Ainkálí" was the deep black soil. The "Mínkolás" was the soil where the black began to mingle with a lighter description. The "Kaláspati" was the light soil lying towards the hills. The black soil is towards the centre of the valley. Each of these divisions had its general rate fixed upon each bígha, but divided into various sorts with a rate on each, and these rates were only slightly modified by local circumstances.

48. "The bígha of arable land was less than the bígha now in use in Khandesh or elsewhere, which is 3,600 square yards, and the garden and Inám bígha was larger, viz., the Inám land was measured by the Iláhi gaz, equal to 7,225 square yards per bígha. The garden land was measured by the gaz "Bara Sikandari," which gave $5{,}500\frac{6}{100}$ square yards per bígha, and the arable land by the "Chota Sikandari" gaz, which gave $2{,}256\frac{25}{100}$ square yards per bígha. The average rates on land were as follows :—1st sort, divided into two sorts—1st sort 1-3-9, 2nd sort 0-13-3 per bígha; 2nd sort, subdivided into two sorts—1st sort 1-1-3, 2nd sort 0-12-3 per bígha; 3rd sort, subdivided into two sorts—1st sort 0-11-6, and 2nd sort 0-11-3 per bígha. Garden land in two kinds—1st sort Rs. 3-11-0, 2nd sort Rs. 2-4-0. The whole was under "Khám Wasúl," and the Annual Settlement paper was as nearly as possible that which I have now introduced, but with even more exact detail. We can form some idea of the prosperity of the valley at that time, as the total revenue in the year quoted during the reign of A'lamgír was Rs. 27,44,750-11-0, because the land was fully cultivated, and the population abundant and vigorous, instead of being scanty, ill-fed, and weakly, as they are now."

Administration.

Assessment of revenue.

was pretty sure to be cheaper in Berár, especially at wholesale, but let us take 10 dáms for the maund. If the maund be taken at 55 lb., as a good authority recommends, then the price of jawári was 220 lb. for the rupee; if the maund meant 40 lb., as Prinsep conjectures, then the price was 160 lb. The *kacha* maund as a wholesale grain-measure is now, through a large part of Berár, 48 lb.*

We may get at some notion of the price by another way. Take the whole certified yield of 13 maunds, and let it stand for 715 lb. One-fourth of that quantity is 178 lb., which, with the stalks of the jawári, was valued at a money rent of 50 dáms. Deduct 15 dáms for the stalks (a fair proportion), and you have the grain at 203 lb. the rupee. So perhaps we may determine that the price of jawári ranged between 160 and 200 lb. for the rupee in Berár. To estimate the maund below 50 lb. would be to bring down the yield per bígha of 13 maunds to a weight improbably small. In 1853-54 the price of jawári is given at 116 lb. and 128 lb. in West Berár. Mr. Bullock gives it at 80 lb. for 1854. These are retail prices, and 1853 was a year of drought. Major Fraser's estimate (of wholesale prices) is 120 lb. for 1861.† However, it seems certain that in 1853 the value of money had fallen since the 17th century,‡ though not much. Since 1860 the purchasing power of money has, of course, declined enormously.§

As to the proportion of rent to produce, it is difficult to form an opinion; but the incidence of the rate seems to have been heavier than at present. Major Fraser's statistics may be here compared with those gleaned from the Aín-i-Akbarí.

For three bíghas of jawári.

	Gross Produce.	Value in Rupees.			Money rent.*	Proportion of rent to value.
		Grain.	Stalks.	Total.		
	Maunds lb.			Rs.	Rs. a. p.	
Aín-i-Akbari reckons (1600)—North India	31 × 55 = 1,705	8	‖ 6 (?)	14	3 12 0	1 „ 3-7
Major Fraser reckons (1861)—Berar	40 × 48 = 1,920	16	12	28	6 0 0	1 „ 4 6

* Tavernier, a very good authority on weights, mentions (1650 A.D.) that the Surat maund weighs 34½ lb., and the Agra maund 51¾ lb. But he also says in one place that the maund is *generally* [in Western India ?] 69 lb.

† I assume Major Fraser's kandi to be of 20 *kacha* maunds of 48 lb.

‡ The pure silver and actual weight of the old rupees of the Moghal emperors (notably of Akbar) were both greater than in the later rupees of Haidarábád and of the Marátha mints. Akbar's rupee was almost equal in value and weight to the British coin. (See Prinsep U. T.)

§ It does not follow that the incidence of rent on profits has fallen in any degree in the same proportion. Cultivation is now much more expensive than it was twenty years ago.

‖ This proportion seems too high, but for comparison it has been assumed to be the same with that given by Major Fraser.

Administration.

Assessment of revenue.

But it must be remembered that in 1853 the rent would have been Rs. 3 or 3-12-0, while I am not positive that I have rightly calculated the weight of the 2 kandis set down in Major Fraser's book for the gross produce. The number of *maunds* almost exactly coincides with the Aín-i-Akbari estimate (13 maunds per bígha) for best jawári land.*

We have seen, therefore, that the total assessment estimated by number of rupees on some of the taluks in Berár was very much larger in the 17th century than when Berár was assigned to the British, and even larger than the assessment just made by our officers. And we have found some reason for believing that the produce per acre was not at any rate much greater; that revenue rates in money were about the same; also that the exchange value of money fell, slowly during the two centuries preceding the Assignment, and very rapidly after that date. We have also proof that in several tracts the cultivated area must have been larger in the 17th century than in the first half of the 19th century. So that we have now some signs and tokens which may guide us in estimating the actual relative condition of the country and its land revenue when we received charge of it. That is, we can measure its condition in 1853 not only against the prosperity which has followed under our rule, but against the prosperity which preceded a period of extraordinary depression.

A few examples selected from Major Johnston's careful and instructive Report on South Berár for 1855 will illustrate the condition of that country when we received charge, and the wonderful rapidity of its recovery.

The tract which is now mostly contained in the tahsil subdivisions of Mehkar and Chikli was called the Nine Parganas.

Of this tract the *kamil* or standard rent-roll was......Rs. 7,17,000
Actual yield in 1853 .... „ 1,95,000

Total number of villages 591.
Deserted in 1853......... 50.

Major Johnston reports that since 1853, 590 families, with 3,500 head of cattle of kinds, had settled on, and begun to cultivate, this tract, whereby 21 villages had been re-established. It is mentioned, however, that these parganas had been under the drastic treatment of Mohkam Chand, the fiscal Sangrado of Berár.

Chikni Pargana contained nominally 51 villages, of which in 1855 forty were scantily inhabited, and eight, quite desert, had been reduced to utter desolation by its talukdár just before the Assignment; the chief town, Chikni, was "without a lamp" (*Bechirágh*).

Standard rent-roll ....Rs. 39,615
Actual yield in 1855 .... „ 8,642

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* I see that Major Fraser takes the bígha at 2,256¼ square yards, while good authorities estimate Akbar's bígha at 3,025 square yards. But the dimensions of the bígha would not affect the *proportion* between rent and produce.

Administration. Assessment of revenue.

Fifty-four families, with 325 head of cattle, had returned to their houses *since* 1853.

Naigaon Pargana.

Standard rent-roll	Rs.	15,212
Actual yield in 1852	„	652
Do. do. 1855	„	4,230

Ralagaon Pargana.

Standard rent-roll	Rs.	24,726
Actual yield in 1855	„	8,327

Had been ruined in 1848 by the depredations of the pretended Rája of Nágpúr and his bands. In the two years that followed the Assignment 580 families returned to take up the land.

Sirpúr Pargana.

Standard rent-roll	Rs.	94,800
Actual yield (1855)	„	28,100

One hundred and ten families settled since the cession.

Ansing Pargana.

Standard rent-roll	Rs.	38,867
Actual yield (1855)	„	10,509

Eight deserted villages reinhabited since 1853.

It is a common mistake to suppose that the normal state of India was that in which we English found the country when we conquered most of it; whereas each province usually fell into our hands, like a rotten pear, when it was at its worst, and because it was at its worst. The century that preceded our rule may be regarded as a catastrophe in the history of India's government—a dark age of misrule interposed between two periods of comparative, though unequal, light. We, who are now clearing away ruins and repairing an utterly dilapidated revenue, may sometimes fancy that we are raising a new and quite original edifice, when we are only reconstructing upon the old foundation up to the level of earlier architects.

Section II.—British Administration.

Administration (British).

When the talukdárs and other fiscal officers of the Haidarábád government got wind of the coming cession of these districts to the British, they had suddenly raised their revenue demand, in order to carry off as much as possible, so that for the year 1852-53 it was much higher than during the previous six years.* Besides this, many

* Assessment of North Berár :—

In 1849-50	15,27,650	Rs.
„ 1850-51	17,62,720	„
„ 1851-52	18,53,104	„

Administration (British).

of them forestalled the next year's collection by sheer extortion. Then the rains of 1855 were short and scanty, so that the first collections for 1855-56 were made by the British under circumstances not favourable. Nevertheless the net land revenue cleared by the Treasury for the first revenue year of British management exceeded the amount for the previous year, because, although receipts were less, the outgoings to be set against them had been greatly reduced.

The increase must also be attributed mainly to the collections from jágir lands relinquished by the jágirdárs, and to the sequestration pending inquiry of many inám or rent-free holdings. However, the gross land revenue seems to have fallen in North Berár by 1854-55 to something below the sum up to which the Native collectors had screwed the demand before departure, though it was still higher than the average of the previous six years of Haidarábád rule. Yet it was still too high, for in 1855-56 there were heavy irrecoverable balances, and at the end of that season cultivation began rapidly to contract—a sure sign of over-assessment. The profits on Abkári, or liquor excise, rose slightly under our management, but the relinquishment of frontier and transit dues, including a salt-tax, involved a sacrifice by the British Government of Rs. 3,50,000 (Haidarábád currency).

Against this loss must be set a vast reduction of expenditure. There is no space here for the details, but the percentage of civil charges on net revenue is calculated in the Report for 1853-54—

	Rs.	a.	p.
For North Berár	10	9	2
,, South Berár	8	7	7

while the Resident in his Report for 1854-55 estimates this percentage of cost under the Haidarábád system at forty per cent.*

The talukdárs got 17½ per cent. on their collection (12½, and 5 for exchange), while the remainder is accounted for by the ruinous practice of paying departments by assignments of lands. The contractor for carrying the posts was paid in this way. Then also there were allowances and pensions which the talukdárs charged very much more punctually than they disbursed. And the amount of contraband cultivation—that is, the cultivated area returned as waste, or not returned at all—must have been enormous, for the Resident mentions that whereas the cultivated area in North Berár was recorded at 425,000 bíghas, "the naked eye detected (by rapid survey of each village) more than 1,700,000 bíghas."

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* Yet the pay of certain regiments maintained in Berár was not then debited against provincial accounts by the Nizam's Government, while the administration of justice had been managed on a system decidedly cheap. There were only two munsifs (civil judges) in the country, and they got no salary; the prisoners in jails subsisted on charity when they had no private means, being taken round the town to beg their living.—See *Resident's Report for* 1855-56.

Administration (British).

The British officers who took charge of the country in 1853 found the existing rates of assessment high and uneven. "The land-tax" (writes the Deputy Commissioner of North Berár) "upon a great "number of villages and towns had run up to an exorbitant rate, the "average being about Rs. 3-12-0 per bígha over every description of "arable land, good and bad. This seems more than double what the "land could bear; but, this being levied unequally, the Kunbí some-"times had to pay 5 or 6 rupees per bígha. On garden land in some "places Rs. 25 per bígha was charged, although merely watered by "wells, the expense of making and working which is on the ryot. "This is nearly treble what is held to be fair assessment elsewhere."*

"The large taluka of Argaon used to be covered with gardens, "and the hedges are still perfect, but the whole has become field (dry) "cultivation; much of the arable land has fallen to jungle."

In 1854 these rates were equalized and reduced, when they stood thus:—

Dry Cultivation.

On 1st class land	Rs	2	4	0	per bígha.
2nd	„	1	14	0	
3rd	„	1	8	0	

On irrigated land from wells (which in Berár is called *bágáyat*, garden, because only small plots were watered for the more valuable crops) the rate was not above Rs. 3-4-0 in Southern Berár, while in northern taluks it was stated to average from Rs. 15 to 17 per bígha, and I do not understand that this rate was reduced. The difference between Northern and Southern rates is referred to the far lower cost of digging wells in northern districts under the hills. The Resident observes that the complaints of our assessment are all directed against the dry-land rates, and that the revision of wet rates and the granting of graduated leases are expected to revive the use of numerous wells. In 1855 out of 13,099 wells in North Berár 4,418 were partially filled up with rubbish, and 3,147 were out of repair. A grazing-tax at the rate of one anna per head of cattle per annum (excepting cows and plough-oxen) was levied on the wastes.

Of the twenty taluks which make up the Haidarábad Assigned Districts, nine (including Khámgaon, since marked out) have now been assessed after field survey upon the Bombay system; and by these assessments the revenue has been increased.

Major P. Elphinstone, Superintendent of the Revenue Survey, has been good enough to furnish some abstract tables, which are here below inserted, with the object of showing the gradual recovery of cultivation and revenue since the Assignment in 1853.

* Nevertheless the real incidence per acre of these rates must have been much lighter than the figures denote, for on measuring fields which had been given out on lease "it was found that instead of 3 or 4 bighas there were for the most part 15, "20, or even 30 bíghas.

Administration (British).

STATEMENT I.

STATEMENT showing the CULTIVATION *and* ASSESSMENT *for the years preceding Settlement, between* 1853-54 *and* 1868-69, *in the* TALUKS *now* SETTLED.

†

Taluk	Villages		1853-54.	1854-55.	1855-56.	1856-57.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.
Taluk Akola	395	Occupied area.	......	......	......	......	......	175,018	182,088	188,833	✓ 204,019	211,133	221,075	* 229,270	241,097	......	......	......
		Assessment ...	......	......	......	......	......	1,86,861	2,00,447	2,09,648	2,26,330	2,35,983	2,50,491	2,61,787	2,76,329	......	......	......
,, Akot	326	Occupied area.	......	......	......	......	......	......	......	......	248,430	255,109	261,545	270,040	274,488	279,756	......	......
		Assessment ...	......	......	......	......	......	......	......	......	4,57,366	4,70,752	4,56,000	4,99,778	5,12,496	5,22,567	......	......
,, Bálápúr	299	Occupied area.	......	......	227,928	233,674	240,807	250,387	270,618	280,833	285,802	292,115	......	......	......	......	......	......
		Assessment ...	......	......	2,53,707	2,83,709	2,90,042	3,26,232	3,24,802	3,37,658	3,50,994	3,65,140	......	......	......	......	......	......
,, Chikli	357	Occupied area.	......	......	......	......	......	......	......	......	183,024	488,135	199,559	212,170	......	......	......	......
		Assessment ..	......	......	......	......	......	......	......	......	1,67,367	1,71,069	1,84,719	2,01,316	......	......	......	......
,, Dariápúr	187	Occupied area.	......	......	......	......	......	......	......	......	193,885	194,120	196,196	197,097	1,97,393	197,503	197,948	1,99,953
		Assessment ...	......	......	......	......	......	......	......	......	1,91,518	1,97,564	2,04,111	2,12,048	2,15,439	2,15,881	2,17,245	2,17,953
,, Jalgaon	232	Occupied area.	......	......	......	......	108,121	115,871	122,231	125,924	144,366	148,351	160,360	164,534	......	......	......	......
		Assessment ...	......	......	......	......	1,58,531	2,01,790	2,04,512	2,16,468	2,61,936	2,67,682	2,85,151	2,92,231	......	......	......	......
,, Mehkar	346	Occupied area.	......	......	......	......	......	......	......	164,253	168,102	178,998	187,784	194,813	193,639	211,979	214,440	......
		Assessment ...	......	......	......	......	......	......	......	1,45,889	1,49,596	1,55,668	1,65,549	1,72,703	1,80,761	1,90,520	1,94,288	......
,, Murtizápúr....	333	Occupied area.	......	......	......	......	......	......	......	......	201,646	221,739	226,466	234,704	239,046	241,769	244,931	240,626
		Assessment ...	......	......	......	......	......	......	......	......	1,63,827	1,71,033	1,76,384	1,86,612	1,93,353	1,98,999	2,02,609	1,99,639
,, Malkapúr	274	Occupied area.	163,438	172,969	172,136	170,448	183,059	192,813	202,898	211,707	......	......	......	......	......	......	......	......
		Assessment ...	2,30,881	2,25,940	2,21,787	2,24,166	......	2,51,850	2,63,154	2,69,508	......	......	......	......	......	......	......	......

This Statement merely illustrates the gradual spread of cultivation and rise of assessment since the Assignment.

Administration (British).

STATEMENT No. II.

STATEMENT contrasting the ASSESSMENT ON LAND UNDER CULTIVATION *of the year when the* SETTLEMENT WORK *began with that at the close of the first year in which the new* ASSESSMENT *came into force.*

N.	TALUK.	No. of Villages.	Before introduction of the Survey Settlement. Government Land under Cultivation.	Old Rate per Acre.	Survey Rate per Acre.	Old Assessment	Estimated Survey Assessment.	After introduction of the Survey Settlement. Area under Cultivation at the close of the year in which the Survey Settlement came into force.	Survey Assessment.	Year in which the Survey Settlement came into force.
1	2	3	4	5	6	7	8	9	10	
			Acres.	Rs. a. p.	Rs. a. p.	Rupees.	Rupees.	Acres.	Rupees.	
1	Malkapúr	274	349,637	0 13 11	1 0 3	3,04,864	3,55,261	356,278	3,59,675	1862-63. 70 Vil. 1863-64. 135 Vil. 1867-68. 69 Vil.
2	Bálápúr	299	361,742	1 0 3	1 2 4	3,67,315	4,14,698	459,072	4,77,201	1864-65. 180 Vil. 1865-66. 117 Vil. 1867-68. 2 Vil.
3	Jalgaon	232	197,056	1 7 9	1 9 3	2,92,231	3,10,916	218,625	3,41,611	1866-67.
4	Chikli	357	365,141	0 9 0	0 11 5	2,05,907	2,61,401	451,834	3,00,003	1866-67. 264 Vil. 1867-68. 17 Vil. 1868-69. 76 Vil.
5	Akola	411	358,049	0 12 10	1 2 11	2,87,872	4,22,789	414,124	4,78,702	1867-68. 395 Vil. 1870-71. 16 Vil.
6	Akot	326	368,513	1 6 7	1 10 0	5,22,567	5,99,746	377,884	6,43,981	1868-69.
7	Mehkar	340	369,589	0 8 5	0 9 11	1,94,288	2,29,276	408,903	2,51,817	1869-70.
8	Dariápúr*	187	187,356	1 2 7	1 9 6	2,17,953	2,98,551	196,126	3,15,763	1870-71.
9	Murtizápúr*	317	314,361	0 9 7	0 15 0	1,88,096	2,95,396	315,508	3,00,018	1870-71.
	Total	2,749	2,871,444	0 14 5	1 1 9	25,81,093	31,88,034	3,198,354	34,68,771	

* Some further increase may still be expected in these taluks, the first year of the Survey Settlement not having yet closed.

STATEMENT No. III.

STATEMENT exhibiting the AREA, POPULATION, *and* STATE OF CULTIVATION *at the close of the year (as in Statement II.) in which the* SURVEY SETTLEMENT *in the* GOVERNMENT VILLAGES *of the undermentioned Taluks came into force.*

No.	Taluk.	No. of Villages.	Area in Square Miles.	Population per Square Mile.	Area in Acres. Cultivated Land. Unirrigated.	Irrigated. By Wells.	By Water-courses.	By Rainfall.	Uncultivated Land. Culturable Waste.	Unculturable Waste.	Inám.	Total Area in Acres.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
					Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	
1	Malkapúr	274	638	171	349,050	7,035	.....	193	9,401	33,122	9,860	408,661	The difference in the total area here given and that in the District Returns is owing to transfer of villages, also to the fact that some portion of the total area of several taluks was excluded from survey.
2	Bálápúr	299	867	134	453,843	5,059	.....	170	18,997	69,324	7,876	555,269	
3	Jalgaon	232	423	181	212,365	6,178	82	...	4,131	40,505	7,414	270,675	
4	Chikli	357	1,112	84	438,012	12,359	300	1,163	64,933	188,219	6,802	711,788	
5	Akola	411	904	118	409,430	4,120	27	547	77,999	82.196	4,397	578,716	
6	Akot	326	661	190	371,774	6.070	40	...	10,548	27,527	6,961	422,920	
7	Mehkar	346	966	81	400,129	7,064	331	1,379	92,053	112,375	4,539	617.870	
8	Dariápúr	187	330	198	193,933	2,193	....	.....	1,161	9,721	4,119	211,127	
9	Murtizápúr	317	609	136	310,316	3,921	132	1,139	39,901	31,339	2,887	389,635	
	Total ...	2,749	6,510	132	3,138,852	53,999	912	4,591	319,124	594,328	54,855	4,160,661	

Administration (British).

The progress of the annual Revenue and Charge of Berár, *exclusive of Local Funds* and other Debt Accounts, is shown in the following table. It will be seen that the year 1869-70 produced the largest revenue as yet obtained, and that the growth of the revenue is in a considerably higher ratio than the increase of charge.

Years.	Revenue.		Charges.	
	Rs.	£	Rs.	£
1861-62	39,38,412	393,841	34,41,617	344,162
1862-63	42,09,049	420,905	35,46,852	354,685
1863-64	42,33,279	423,328	39,33,713	393,371
1864-65	46,84,642	468,464	44,72,735	447,273
1865-66	51,11,855	511,185	49,69,119	496,912
1866-67 (11 months)	57,99,987	579,999	52,97,282	529,728
1867-68	58,90,843	589,084	53,69,691	536,969
1868-69	64,51,627	645,163	56,22,541	562,254
1869-70	70,41,091	704,109	Not known.	......

The increase of revenue in 1869-70 as compared with the previous year amounts to Rs. 5,89,464.

A statement is here given showing in brief detail the *gross* revenue for 1869-70—for 1853-54, the first year of Assignment of Berár,— and for 1860-61, the year in which the Treaty of 1853 underwent modifications, and territory estimated to yield 32 lákhs of rupees was assigned by the Nizám to British management. Administration (British).

Revenues of the Province for the year 1869-70, *contrasted with those of* 1853-54 *and* 1860-61.

For 1853-54, or first year after Assignment of Berar under the Treaty of 1853.		For 1860-61, or for the year of the new Treaty of 1860, by which the Sarfkhas Estates were comprised in Berar.		For 1869-70.	
Receipts.	Rs.	*Receipts.*	Rs.	*Receipts.*	Rs.
Land Revenue ..	* 19,15,372	Land Revenue ...	29,61,722	Land Revenue ...	45,73,430
Abkári	90,319	Abkári	2,98,933	Abkári	11,45,139
Salt Wells	19,281	Salt Wells	32,628	Salt Wells	§ 6,500
Frontier and Transit Duties.	1,95,357	Frontier and Transit Duties.	‡	Frontier and Transit Duties.	‡ .... .
Sayer or Town Duties	71,144	Sayer or Town Duties	‡	Sayer or Town Duties	‡ ... .
Miscellaneous ..	22,717	Miscellaneous ...	81,122	Miscellaneous ..	3,94,135
Stamps . .	†	Stamps	37,622	Stamps	4,59,470
				Forest	1,84,622
				Customs (Salt) ..	‖ 2,77,795
Total ...	23,14,220	Total	34,12,027	Total	70,41,091
Village Expenses.	2,66,487	Village Expenses.	4,43,898	Village Expenses.	6,75,120
Watchmen's Cess.	....	Watchmen's Cess.	... .	Watchmen's Cess.	1,91,033
Education Cess	....	Education Cess .	.. . .	Education Cess .	54,277
Local Funds .. .	. . ....	Local Funds .. .	1,48,901	Local Funds . .	4,01,866
Grand Total .. .	25,80,707	Grand Total	40,04,826	Grand Total	83,63,387

It will be understood that the village expenses are paid by deducting a certain percentage from the assessed land revenue, whereas the cesses for watch and education are imposed *over and above* the land-tax. But the gross revenue obtained from the land must be calculated by adding all these to the net land revenue shown in the above statement, so that for the year 1869-70 the sum total of the Land Taxes was Rs. 54,93,860.

A few tabular Returns indicating the general economical conditions under which the land revenue is now raised are appended.

* The revenue was collected in Haidarábád rupees. It is here shown in Government rupees at a discount of 21 per cent.

† Stamps were introduced in Berár in January 1857.

‡ Abolished in 1855.

§ The manufacture of the indigenous salt produced from saline wells has ceased, as it could not compete with the sea salt. The amount shown here is on account of the Lonár Lake.

‖ Berár was included within the Salt Circle of the Central Provinces from June 1867.

Administration (British).

BERA'R.—*Total Area of Land in Acres*, 1869-70.

Division.	District.	Taluk.	Total Area in Acres.	Culturable.	Cultivated.	Unculturable including land taken up by rivers, roads, village lands, &c.	Surveyed and assessed.	Not surveyed or assessed.	REMARKS.
East Bera'r.	Amráoti ...	Amráoti	629,282	297,213	258,109	332,039	....	629,282	The areas shown in the unsurveyed taluks have been obtained by estimate of village areas, and must be considered only approximate. These village measurements are accepted by tradition, rather than ascertained by experiment.
		Murtizápúr	415,070	398,170	338,204	16,900	415,070	....	
		Chándúr	651,073	400,335	208,433	250,738	....	651,073	
		Morsi	612,118	494,496	214,110	117,622	....	612,118	
	Elichpúr ...	Elichpúr	540,590	240,107	245,228	300,483	....	540,590	
		Melghát	59,499	59,499	55,974	....	....	59,499	
		Daríápur	318,759	299,099	290,692	19,660	318,759	....	
	Wún	Yewatmál	776,320	559,984	138,700	216,336	....	776,320	
		Wún	1,011,200	739,363	179,596	271,837	....	1,011,200	
		Dárwa	920,960	616,809	201,258	304,151	....	920,960	
		Total ...	5,934,871	4,105,105	2,150,607	1,829,766	733,829	5,201,042	
West Bera'r.	Akola	Akola	597,268	514,587	392.097	82,681	557,284	39,984	
		Akot	325,440	308,851	303,063	16,589	325,440	....	
		Bálápúr	553,216	490,671	472,101	62,575	544,899	8,347	
		Jalgaon	250,118	218,963	213,620	31,155	246,828	3,290	
	Buldána ...	Chikli	629,138	480,642	392,973	148,493	629,138	....	
		Mehkar	621,672	524,162	432,108	97,510	621,672	....	
		Malkapúr	502,348	439,928	428,091	62,420	502,318	....	
	Básim	Básim	773,319	512,164	357,731	261,155	....	773,319	
		Púsad	382,589	302,807	218,984	79,782	....	382,589	
		Total	4,635,138	3,792,775	3,210,708	842,363	3,427,609	1,207,529	
		Grand Total	10,570,009	7,897,880	5,361,375	2,672,129	4,161,438	6,408,571	

BERA'R.—*Comparative Table showing the Spread of Cultivation, 1870.*

Division.	District.	Taluk.	Cultivated, in Acres. 1868-69.	Cultivated, in Acres. 1869-70.	In 1869-70. Increase.	In 1869-70. Decrease.	Uncultivated in 1869-70.	Percentage of Uncultivated on the Cultivated Land.
East Bera'r.	Amráoti	Amráoti	257,762	258,109	347	......	39,134	15
		Murtizápúr	245,216	338,204	92,988	......	59,966	17
		Chándúr	199,584	208,436	8,852	......	191,899	92
		Morsí	241,606	244,410	2,804	......	250,086	102
	Elichpúr	Elichpúr	232,759	235,228	2,469	......	4,879	2
		Melghát	48,615	55,974	7,359	......	3,525	6
		Dariápúr	304,999	290,692	......	14,307	8,407	2
	Wún	Yewatmál	133,223	138,700	5,477	......	421,284	303
		Wún	181,034	179,596	......	1,438	559,767	311
		Dárwa	189,955	201,258	11,303	......	415,551	206
		Total	2,034,753	2,150,607	131,598	15,745	1,954,498	90
West Bera'r.	Akola	Akola	383,016	392,097	9,081	......	122,490	31
		Akot	297,828	303,063	5,235	......	5,788	1
		Bálápúr	471,173	472,101	928	......	18,570	4
		Jalgaon	214,650	213,620	......	1,030	5,343	2
	Buldána	Chikli	373,913	392,973	19,060	......	87,669	22
		Mehkar	233,757	432,108	198,351	......	92,054	21
		Malkapúr	427,566	428,091	525	......	11,837	2
	Básim	Básim	352,913	357,731	4,788	......	154,433	43
		Púsad	213,758	218,984	5,226	......	83,823	39
		Total	2,968,601	3,210,768	243,194	1,030	582,007	18·1
		Grand Total	5,003,357	5,361,375	374,792	16,775	2,536,505	47

Net Increase 358,017.

Administration (British).

BERA'R.—*The Extent of each Description of Culturable Land, in Acres.*

Divisions.	Districts.	Taluks.	Rice Land.	Irrigated Bágáyat Land.	Dry-Crop Land.	Total.	Remarks.
East Bera'r.	Amráoti	Amráoti	20	780	296,443	297,243	
		Murtizápúr	674	1,664	395,832	398,170	
		Chándúr	411	1,184	398,740	400,335	
		Morsí	8	2,637	491,851	494,496	
	Elichpúr	Elichpúr	....	2,779	237,328	240,107	
		Melghát	6,169	15	53,315	59,499	
		Dariápúr	....	2,317	296,782	299,099	
	Wún	Yewatmál	....	398	559,586	559,984	
		Wún	283	222	738,858	739,363	
		Dárwa	....	952	615,857	616,809	
		Total	7,565	12,948	4,084,592	4,105,105	
West Bera'r.	Akola	Akola	459	3,969	510,159	514,587	
		Akot	....	5,352	303,499	308,851	
		Bálápúr	195	4,906	485,570	490,671	
		Jalgaon	....	6,085	212,878	218,963	
	Buldána	Chikli	1,072	12,159	467,411	480,642	
		Mehkar	1,373	6,959	515,830	524,162	
		Malkapúr	264	7,318	432,346	439,928	
	Básim	Básim	19,073	2,414	490,677	512,164	
		Púsad	3,705	1,550	297,552	302,807	
		Total	26,141	50,712	3,715,922	3,792,775	
		Grand Total	33,706	63,660	7,800,564	7,897,880	

Administration (British).

BERA'R.—*Rates of Rent*, 1869-70.

Division.	District.	Taluk.	Average Rate per Acre for Land suited for								
			Cotton.	Wheat.	Oil Seeds.	Jawári.	Tobacco.	Opium.	Sugar-cane.	Other Garden Cultivation.	Sundry other Grains.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
East Bera'r.	Amráoti	Amráoti	1 0 9	1 3 4	1 0 9	1 1 3	1 9 9	3 12 1	6 1 6	5 6 4	1 1 7
		Murtizápúr	0 11 8	0 11 11	0 12 7	0 11 7	1 10 0	6 4 3	11 5 0	3 11 7	0 14 8
		Chándúr	1 0 7	1 4 9	1 1 6	1 0 5	1 13 1	6 4 10	6 4 6	2 9 3	1 1 2
		Morsí	1 3 6	1 2 1	1 2 5	1 5 3	2 6 4	4 15 1	3 3 7	6 0 10	1 2 2
	Elichpúr	Elichpúr	1 1 5	1 2 6	1 2 0	1 1 9	1 6 8	6 12 1	10 5 4	5 12 3	......
		Melghát	0 7 2	0 3 11	0 4 8	0 7 0	......	......	3 0 0	......	......
		Daríapúr	1 14 6	1 12 10	0 10 11	1 12 6	1 2 5	......	5 8 3	3 8 5	......
	Wún	Wún	0 12 11	0 12 11	0 12 11	0 12 11	0 12 11	6 10 4	6 10 4	0 5 3	......
		Yewatmál	0 12 0	1 0 0	0 12 0	0 12 0	6 8 0	5 8 0	......	0 7 2	......
		Dárwa	1 1 0	1 4 0	0 8 0	0 9 0	1 0 0	3 0 0	......	0 8 0	......
West Bera'r.	Akola	Akola	1 3 0	1 4 10	1 0 10	1 3 9	1 1 3	2 8 9	......	2 1 0	......
		Bálápúr	1 0 0	1 8 0	0 12 0	1 0 0	1 3 0	2 0 0	......	1 4 7	......
		Jalgaon	1 9 0	2 0 0	1 8 0	1 9 5	1 4 0	4 9 2	......	2 13 7	......
		Akot	1 12 3	1 4 10	1 13 2	1 10 4	0 12 5	6 0 0	......	2 8 8	......
	Buldána	Mehkar	0 9 0	0 14 0	0 9 0	0 9 0	0 14 0	3 8 0	1 13 0	1 3 0	......
		Chikli	1 7 0	0 14 0	1 4 6	1 8 0	1 3 0	3 4 0	1 2 0	1 9 0	......
		Malkapúr	0 14 0	1 3 0	0 14 0	0 15 0	0 15 0	......	......	1 13 0	......
	Básim	Básim, Púsad	......	......	......	......	0 8 11	Average rate.		......	......

Administration (British).

BERA'R.—*The Extent of Land to which the*

Divisions.	Districts.	Taluks.	Jawári.	Bájri.	Rice.	Wheat.	Gram.	Sáwa.	Hulgi or Kulthi.	Mat.	Túr.
			Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres	Acres.	Acres.
East Bera'r.	Amráoti.	Amráoti	99,286	185	20	45,044	7,274	...	...	182	11,303
		Murtizápúr...	98,455	652	674	29,351	7,660		...	9	1,904
		Chándúr	88,859	912	412	11,017	3,285	...	...	15	1,563
		Morsí	105,815	..	8	19,204	3,770	...	...	3	1,982
	Elichpúr.	Elichpúr	88,881	217	...	8,319	2,136	55	...	35	15,222
		Melghát	3,842	...	6,168	7,843	6,231	9,898	6,981	...	1,196
		Dariápúr ..	110,581	2,152	.	35,266	9,714	...	...	344	7,421
	Wún......	Yewatmál ...	46,223	...	1,173	5,659	1,236	...	...	...	2,079
		Wún	38,853	26	1,291	7,655	3,879	...	...	.	9,336
		Dárwa ...	70,812	284	1,298	8,055	436	...	..	..	3,030
		Total	751,607	4,428	11,014	177,413	45,621	9,953	6,981	588	55,096
West Bera'r.	Akola ..	Akola	119,679	1,520	...	32,938	26,625	..	...	...	1,292
		Akot	52,437	7,149	...	24,531	21,573	76	...	...	2,397
		Bálápúr	311,941	1,621	150	10,540	950	...	...	340	1,090
		Jalgaon	83,708	1,513	...	558	963	...	...	...	5,647
	Buldána .	Chikli	127,767	46,100	4,646	44,839	18,092	...	..	..	3,324
		Mehkar	101,332	20,916	6,175	81,806	23,837	.	...	...	2,448
		Malkapúr ...	148,373	32,562	..	15,354	7,950	..	290	...	23,532
	Básim ...	Básim	53,941	445	19,073	70,215	44,720	787	1,518	15,915	841
		Púsad	61,908	719	3,705	20,244	22,062	...	693	...	1,225
		Total......	1,061,086	112,845	33,749	301,025	166,772	863	2,501	16,255	41,796
		Grand Total .	1,812,693	117,273	44,793	478,438	212,393	10,816	9,482	16,843	91,892

Principal Products were cultivated, 1869-70.

Administration (British).

Til or Kurasáni.	Urid.	Jawas or Linseed.	Hemp or Flax.	Kardi.	Tobacco.	Castor Oil.	Cotton.	Sugarcane.	Opium.	Other Products.	Total.	Net Increase.
Acres.	Acres.	Acres.	Acres	Acres.	Acres.	Acres	Acres.	Acres	A.	Acres.	Acres.	Acres.
5,250	16	6,318	...	462	2,627	...	65,983	37	...	14,122	258,109	347
6,334	294	3,159	58	115	1,413	...	81,402	76	...	106,588	338,204	92,988
2,461	6	4,619	167	57	918	...	83,311	78	...	10,726	208,436	8,852
1,597	96	3,115	612	95	1,871	9	95,007	367	...	10,859	244,410	2,804
1,514	497	913	1,193	201	1,991	20	92,184	136	...	21,714	235,228	2,469
2,234	1,093	...	...	...	...	..	2,551	15	...	7,922	55,974	7,359*
6,560	850	7,014	11	1,133	5,023	...	95,017	23	...	9,583	290,692	14,307*
2,072	910	4,876	214	458	326	120	37,296	3	...	35,955	138,700	5,477
5,016	1,121	7,417	240	...	781	1,177	28,177	23	...	74,574	179,596	1,438*
2,849	881	3,016	78	50	165	271	59,070	57	...	50,906	201,258	11,303
35,887	5,761	40,507	2,573	2,571	15,115	1,597	639,998	815	...	342,949	2,150,607	115,853
17,274	...	7,242	...	...	.	...	123,235	...	...	62,292	392,097	9,081
35,235	2,515	6,119	4,322	1,867	7,991	...	78,155	495	..	58,201	303,063	5,235
3,880	340	1,775	30	467	975	...	116,432	320	...	21,250	472,101	928
1,262	1,989	361	214	..	350	...	96,443	35	...	20,577	213,620	1,030*
12,629	1,914	1,045	732	18,017	341	...	76,920	4,579	127	31,601	392,973	19,060
6,538	2,497	331	867	19,108	1,119	...	74,287	565	120	90,129	432,108	198,351
9,916	531	3,110	...	...	4,858	...	140,555	...	...	41,030	428,091	525
11,555	686	761	...	15,140*	1,153	...	37,083	911	...	82,987	357,731	4,788
391	780	110	240	22	352	1,008	26,322	227	...	78,976	218,984	5,226
98,680	11,252	20,887	6,405	54,621	17,169	1,008	769,432	7,132	247	487,043	3,210,768	242,164
134,567	17,016	61,394	8,978	57,192	32,284	2,605	1,409,430	7,947	247	829,992	5,361,375	358,017

* Decrease.

NOTE.—These returns have no pretension to accuracy; they may be perhaps called approximate

Administration (British).

Berar.—*Price of Produce at three different*

Divisions.	Districts.	Years.	Price of Produce per					
			Jawári.	Gram.	Rice.	Wheat.	Linseed.	Bájri.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
East Bera'r.	Amráoti	1869-70	2 0 0	5 0 0	7 0 0	4 0 0	3 8 0	......
		1859-60	1 0 0	1 4 0	1 8 0	1 8 0	2 8 0	......
		1853-54	0 12 0	1 0 0	1 0 0	1 4 0	1 8 0	......
	Elichpúr	1869-70	2 8 0	2 13 9	7 4 6	3 10 2	2 8 0	......
		1859-60	0 14 0	1 4 0	4 6 0	1 11 0	1 4 0	......
		1853-54	0 14 0	0 13 0	3 0 0	1 4 0	1 3 0	......
	Wún............	1869-70	1 9 4	4 2 8	5 0 0	4 0 0	2 2 8	......
		1859-60	0 13 0	1 14 0	2 8 8	1 13 0	0 11 8	......
		1853-54	0 12 0	0 14 8	2 3 0	1 5 8	0 9 8	......
West Bera'r.	Akola	1869-70	2 3 3	5 14 0	6 4 0	4 13 0	3 12 0	......
		1859-60	1 0 0	1 9 9	3 14 3	1 9 0	1 7 9	......
		1853-54	0 11 0	0 12 8	2 5 0	1 4 3	1 4 0	......
	Buldána	1869-70	1 9 0	3 12 0	5 4 0	4 0 0	2 10 0	1 14 0
		1859-60	0 12 0	1 6 0	3 1 0	1 5 0	2 1 0	0 9 0
		1853-54	0 10 0	0 13 0	2 2 0	0 15 0	1 3 0	0 7 0
	Básim	1869-70	2 4 0	5 11 3	6 10 8	5 0 0	5 0 0	......
		1859-60	0 13 0	1 4 0	......	1 6 10	1 4 8	......
		1853-54	0 10 3	0 5 5	......	1 0 10	1 4 8	......

periods since the Assignment.

Administration (British).

Maund of 80 lbs.								
Cotton, cleaned.	Sugar.	Salt.	Grass, per 200 Poolies.	Oil Seed.	Tobacco.	Plough Bullocks, each.	Sheep, each.	Buffaloes, each.
Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
25 0 0	16 0 0	5 0 0	1 0 0	3 8 0	14 0 0	100 0 0	2 8 0	80 0 0
8 0 0	16 0 0	2 8 0	0 8 0	2 8 0	2 8 0	40 0 0	1 4 0	50 0 0
8 0 0	16 0 0	2 8 0	0 8 0	2 0 0	2 0 0	35 0 0	1 0 0	40 0 0
22 13 8	18 13 4	5 11 5	2 0 0	5 7 5	32 0 0	45 0 0	4 0 0	25 0 0
0 0	18 12 8	3 2 7	3 2 0	1 10 0	12 13 8	50 0 0	1 8 0	14 0 0
5 0 0	18 0 0	3 0 0	0 3 2	1 12 0	5 11 5	25 0 0	0 12 0	5 0 0
26 2 8	19 5 4	5 10 8	1 2 8	3 8 0	15 5 4	53 0 0	2 8 0	40 0 0
12 9 8	16 0 0	5 2 8	0 9 4	1 7 4	7 0 0	31 0 0	1 8 0	28 5 4
11 13 4	13 8 0	4 2 8	0 6 8	1 3 4	6 0 0	26 0 0	0 13 4	26 0 0
52 10 0	20 0 0	6 9 0	1 1 0	4 8 3	17 8 0	80 0 0	3 0 0	63 12 0
8 0 0	20 0 0	3 6 9	0 10 0	1 13 3	10 8 0	67 0 0	1 15 0	33 12 0
7 9 0	20 0 0	3 0 0	0 8 9	1 5 0	6 14 0	40 0 0	1 9 0	28 0 0
			Per 2,000 Poolies.					
19 7 0	2 8 0	5 11 0	8 10 0	3 1 0	11 0 0	53 0 0	2 10 0	46 12 0
10 2 0	4 0 0	2 14 0	3 4 0	1 9 0	7 5 0	33 0 0	1 8 0	30 0 0
7 2 0	5 0 0	2 8 0	2 2 0	1 4 0	6 0 0	25 0 0	0 14 0	21 0 8
			Per 200 Poolies.					
22 13 9	20 0 0	6 10 8	0 12 9	3 10 2	26 10 8	40 0 0	3 0 0	50 0 0
3 5 4	......	......	......	......	......	......	......	......
2 5 7	......	......	......	......	......	......	......	......

Administration (British).

BERA'R.—*Price of Labour*, 1870.

Divisions.	Districts.	Taluks.	Wages per diem. Skilled.	Wages per diem. Unskilled.	Cart per day.	Camel per day.	Donkeys per score per day.	Bullocks per pair per day.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
East Bera'r.	Amráoti	Amráoti	1 0 0	0 4 0	1 4 0	0 8 0	4 0 0	1 0 0
		Murtizápúr	0 12 0	0 4 0	2 0 0	......	4 0 0	0 8 0
		Chándúr	1 0 0	0 4 0	1 0 0	0 12 0	3 8 0	0 10 0
		Morsí	0 12 0	0 4 0	1 0 0	0 12 0	3 8 0	0 10 0
	Elichpúr	Elichpúr	0 12 0	0 5 0	1 0 0	0 8 0	10 0 0	0 12 0
		Melghát	.....	0 5 0	.....	...	......	0 12 0
		Dariápúr	1 0 0	0 6 0	1 8 0	1 8 0	15 0 0	0 8 0
	Wún	Wún	1 0 0	0 4 0	1 0 0	.....	5 0 0	0 10 0
		Yewatmál	1 0 0	0 4 0	1 8 0	0 8 0	5 0 0	0 12 0
		Dárwa	1 0 0	0 5 0	1 0 0	.....	5 0 0	0 12 0
West Bera'r.	Akola	Akola	1 0 0	0 5 0	1 8 0	1 0 0	5 0 0	1 0 0
		Bálápúr	1 0 0	0 5 0	1 0 0	1 0 0	2 8 0	1 0 0
		Jalgaon	1 0 0	0 5 0	1 0 0	1 0 0	5 0 0	0 12 0
		Akot	0 14 0	0 5 0	1 8 0	0 11 0	3 8 0	1 0 0
	Buldána	Mehkar	0 10 0	0 4 0	1 0 0	0 8 0	3 12 0	0 10 0
		Chikli	0 12 0	0 4 0	1 0 0	1 0 0	2 8 0	0 12 0
		Malkapúr	0 12 0	0 4 0	1 0 0	1 0 0	4 0 0	0 8 0
	Básim	Básim	1 0 0	0 6 0	1 4 0	0 8 0	5 0 0	0 14 0
		Púsad	0 12 0	0 4 0	1 0 0	0 12 0	3 12 0	0 12 0

Section III.—Education.

* Alike under Hindú and Mahomedan rule there were no schools expressly supported by the government. The condition of keeping schools was not annexed to grants of money and inâms for the support of Bráhmans. Many of them, however, did teach both Sanskrit and Maráthi, in some instances gratuitously, but far more generally for payment. The fees were adapted to the circumstances of the pupils' parents, ranging from one anna to a rupee or more. Sanskrit was taught only to Bráhmans. Those of lower caste were taught Maráthi and Arithmetic. No outcaste was ever admitted into any school. Education.

Under the Mahomedan government there were schools in which the Arabic of the Korán, and also Persian and Hindusthâni, were taught; but these schools were not supported by Government, nor were fees exacted from the pupils. The Munshis who taught them were supported by wealthy men as a work of merit. The monthly allowance is said to have been ordinarily Rs. 4; and the condition of the payment was that all who came as pupils should be taught gratuitously. This is the cause of the greater difficulty now found in getting payment of the fees in Hindusthâni than in Maráthi schools. The Mahomedan boys have always been taught gratuitously, whereas the Hindú boys have been accustomed to pay. Other schools were of a more private kind. Rich Mahomedans frequently entertained Munshis in their own houses as tutors to their own children, and allowed the sons of their less wealthy neighbours to come to their houses at the time of teaching, and participate in the benefit.

But up to 1861 (writes Mr. J. H. Burns), when education became the concern of the State, the occupation of teaching was looked upon as derogatory, and metaphorically designated *grazing* (cattle). Thus it never got beyond mere rudiments with most of the pupils. We have nevertheless a stock of good writers and excellent accountants raised by the few indigenous schools or by private household tuition. The village writers, several literate deshmukhs and patels among the Hindús, many well-to-do traders, the kázis and other Mahomedans, all represent the results of private education.

† The British Educational Department in Berár was established in June 1866, when there were 35 schools in the province, with an attendance of 1,881 pupils, 5 of these schools being of the middle class, and the rest of the lower class. In March 1870 the schools had increased to 341, and the pupils to 14,898. Of these 2 are High Schools (one at Akola and the other at Amráoti, the *sadar* stations of the two Divisions), with an attendance of 217 pupils; 44 middle class schools, with an attendance of 3,747 pupils; 267 lower class schools, with an attendance of 10,148; and 27 female schools (of which 18 are for Hindú girls, and 9 for the daughters of Mahomedans), attended by 730 pupils. A Normal

* From a Memorandum by the Rev. J. Aitken, Inspector of Schools.

† This note was furnished by Dr. R. S. Sinclair, Director of Public Instruction.

Education.

School* was opened on the 1st of July 1869 at Akola, for the training of Hindusthání and Maráthi masters.

Of the 14,898 pupils now under State instruction.—

	10,383	pupils are learning		Maráthi,
	1,895	do.	do.	Hindusthání,
	1,639	do.	do.	English,
and	881	do.	do.	Elementary Sanskrit.

Number of Schools in each District.

	Schools of the			Female Schools.	Normal Schools.	TOTAL.
	Higher Class.	Middle Class.	Lower Class.			
Akola	1	10	63	7	1	82
Buldána	...	12	52	4	...	68
Básim	...	6	40	1	...	47
Amráoti	1	8	58	8	...	75
Wún	...	3	29	1	...	33
Elichpúr	...	5	25	6	...	36
Total	2	44	267	27	1	341

Section IV.—Military.

Military.

The only troops located within the Haidarábád Assigned Districts are those of the Haidarábád Contingent. The following statement shows their strength and the stations they occupy :—

Elichpúr.

4th Regiment of Infantry, Detachment 3rd Cavalry H. C. (one troop), No. 3 Battery of Artillery.

Akola.

Detachment of one hundred and forty rank and file of 6th Infantry.

Amráoti.

Detachment of one company of 4th Infantry.

* 56 pupils.

Police.

Section V.—Police and Jails.

Strength and Distribution of the Berar Police.

Divisions.	Districts.	Number of Stations.	Number of Outposts.	Strength of Police.					
				Inspectors.	Chief Constables.	Head Constables.	Constables.	Camel Sowars.	Total.
East Bera'r.	Amráoti	15	11	3	18	70	465	8	564
	Elichpúr	6	4	2	11	33	211	6	263
	Wún	11	14	3	16	54	362	8	443
West Bera'r.	Akola	13	12	3	18	66	441	8	536
	Buldána	12	10	3	17	56	367	6	449
	Básim	10	10	2	14	45	293	4	358
	Total	67	61	16	94	324	2,139	40	2,613

Amra'oti District.

Area in square miles	3,781
Population	535,998
Strength of Police of all grades	564
Proportion of Police to Area	1 to 6·7 sq. miles.
Proportion of Police to Population	1 to 950

Returns of Crime.

		Cognizable.		Non-cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	Number of offences which occurred	1,351	1,841	520	889	1,871	2,730	Rs. 16-8-2.	Rs. 19-5-9.
	Brought to trial	893	1,087	520	889	1,413	1,976		
	Percentage brought to trial	66	59	100	100	75·5	72·4		
Persons.	Arrested	1,685	2,225	862	1,738	2,547	3,963		
	Convicted	1,125	1,757	409	907	1,534	2,664		
	Percentage of Convictions to Arrests	66·7	78·9	47·4	52·1	60·2	67·2		

Police.

Elichpu'r District.

Area in square miles 2,675
Population 215,636
Strength of Police of all grades 263
Proportion of Police to Area .... 1 to 10·1 sq. miles.
Proportion of Police to Population .... 1 to 826

Returns of Crime.

		Cognizable.		Non-cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	No. of offences which occurred	1,258	1,787	93	871	1,351	2,658	Rs. 27-0-8.	Rs. 27-11-1.
	Brought to trial...........	855	1,364	82	739	937	2,103		
	Percentage brought to trial	67·9	77·4	88·1	83·6	69·3	79·9		
Persons.	Arrested....................	1,601	3,312	97	1,153	1,698	4,465		
	Convicted	1,132	2,269	72	675	1,204	2,944		
	Percentage of Convictions to Arrests	70·7	68·5	74·2	58·5	70·9	65·9		

Wu'n District.

Area in square miles.............................. 4,232
Population 343,426
Strength of Police of all grades 443
Proportion of Police to area..................... 1 to 9·5 sq. miles.
Proportion of Police to Population............1 to 775

Returns of Crime.

		Cognizable.		Non-cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	No. of offences which occurred	984	882	225	194	1,209	1,076	Rs. 29-0-1.	Rs. 36-5-1.
	Brought to trial	595	583	223	190	818	773		
	Percentage brought to trial	60·4	66	99·1	97·9	67·6	71·8		
Persons.	Arrested.....................	1,281	1,438	357	893	1,638	1,831		
	Convicted	821	1,071	222	290	1,043	1,361		
	Percentage of Convictions to Arrests	64	74·4	62·1	73·7	63·6	74·2		

Police.

Akola District.

Area in square miles 2,685
Population 488,113
Strength of Police of all grades 536
Proportion of Police to Area .... 1 to 6·35 sq. miles.
Proportion of Police to Population .... 1 to 912

Returns of Crime.

		Cognizable.		*Non-Cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	No. of offences which occurred	1,276	1,502	712	990	1,988	2,492	Rs. 14-1-11.	Rs. 27-10-10.
	Brought to trial	797	959	687	990	1,484	1,949		
	Percentage brought to trial	62·4	63·8	96·4	100	74·6	78·2		
Persons.	Arrested	2,064	2,215	1,318	2,015	3,382	4,230		
	Convicted	1,227	1,513	651	912	1,878	2,425		
	Percentage of Convictions to Arrests	59·4	68·3	49·3	45·2	55·5	57·3		

Bulda'na District.

Area in square miles 2,808
Population 400,100
Strength of Police of all grades 449
Proportion of Police to Area .... 1 to 6·1 sq. miles.
Proportion of Police to Population .... 1 to 891

Returns of Crime.

		Cognizable.		Non-Cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	No of offences which occurred	606	666	48	93	654	759	Rs. 25-6-0.	Rs. 14-14-7.
	Brought to trial	332	440	48	93	380	533		
	Percentage brought to trial	54·7	66	100	100	58·1	70·2		
Persons.	Arrested	687	797	94	469	781	1,266		
	Convicted	492	600	57	437	549	1,037		
	Percentage of Convictions to Arrests	71·6	75·2	60·6	93	70·3	81·9		

Police.

Básim District.

Area in square miles	2,451
Population	271,587
Strength of Police of all grades	358
Proportion of Police to Area.....................	1 to 6·8 sq. miles.
Proportion of Police to Population	1 to 758

Returns of Crime.

		Cognizable.		Non-Cognizable.		Total.		Percentage of Recovery of Property.	
		1868.	1869.	1868.	1869.	1868.	1869.	1868.	1869.
Cases.	No. of offences which occurred	327	634	11	217	338	851	Rs. 22.	Rs. 60.
	Brought to trial	182	382	11	216	193	598		
	Percentage brought to trial	55·6	60·2	100	100	57	70·2		
Persons.	Arrested	394	716	13	394	407	1,110		
	Convicted	221	466	11	182	232	648		
	Percentage of Convictions to Arrests	56	65	84·6	46·1	57	58·3		

Property Stolen and Recovered during 1869.

	Computed Value of Property.		Percentage of Recovered.	Area in square miles.	Estimated Population.
	Stolen.	Recovered.			
	Rs. a. p.	Rs. a. p.	Rs. a. p.		
Amráoti	57,316 4 0	11,103 1 5	19 5 9	3,781	478,304
Elichpúr	32,166 13 2	5,692 0 4	17 11 1	3,593	408,285
Wún	21,681 14 11	7,862 6 0	36 4 2	4,700	343,426
Akola	51,295 2 6	14,196 9 6	27 10 10	3,396	488,113
Buldána	16,568 14 11	2,470 11 8	14 14 7	3,670	365,749
Básim	13,613 12 5	8,186 12 10	60 0 0	2,580	254,675
Total..........	1,92,642 13 11	49,511 9 9	25 11 2	21,720	2,338,552

Jails.

Jails.

There are two Central Jails—one at Akola and the other at Amráoti; and Lock-ups for the other districts of Elichpúr, Buldána, Wún, and Básim have been or will shortly be provided.

There were at the close of the year 1869 1,028 prisoners in confinement; of these 127 were able to read and write, and, with the exception of 20, the remainder, viz., 99 male and 8 female prisoners, all re-

ceived their instruction in jail. The castes of the prisoners were in the ratio of about six Hindús to one Mahomedan. Of the Hindús *Súdras* formed the main body. There were a few Bráhmans and other high castes. Their occupations were :— Jails.

Agriculturists 378
Hired Labourers 503
Writers 20
Artizans and Mechanics 20
Sepoys 60
Other professions 47

Their ages were—12 under 16 years, 6 under 20, 344 under 30, 404 under 40, 178 under 50, 49 under 60, and 37 above 60 years of age.

The number of persons imprisoned during the year 1869 was 2,019, one-half of which number represents first convictions. The daily average number under confinement was—

In 1867..................879.
„ 1868..............1,866.
„ 1869..............1,011.

and the average cost per head for diet and clothing was—

	Rs.	a.	p.
In 1867..............	51	2	9
„ 1868..............	34	12	11
„ 1869..............	40	10	9

Industrial education has been introduced in both the Akola and Amráoti Jails, and good articles are made up.

The manufacturing results were—

	Daily Average No. employed.	Net Profit.			Average Earning per Prisoner.		
		Rs.	a.	p.	Rs.	a.	p.
In 1867	102	2,811	5	6	27	5	5
„ 1868	185	9,029	13	1	48	7	6
„ 1869	267	9,236	13	1	34	8	4

Section VI.—Judicial Statistics.

Judicial Statistics.

BERA'R.		
Population	In 1853 „ 1867	1,463,566* 2,231,565
Revenue	„ 1853-54 „ 1869-70	2,580,707 8,363,387
Civil Justice.		
No. of Suits instituted........................	„ 1855 „ 1869	1,458 15,610

* This is the estimate made at the time for 1853. The real number may now be guessed to have been something under two millions.

Judicial Statistics.

Judicial Statistics—continued.

Value of Suits	In 1855 „ 1869	695,178 1,799,149
No. of Suits disposed of	„ 1855 „ 1869	1,400 15,757
Average Duration of each Suit	„ 1855 „ 1869	25 Days. 30 „
Proportion of Suits to Population	„ 1855 „ 1869	1 to 1,011 1 to 149
Criminal Justice.		
No. of Offences reported	In 1855 „ 1869	466 11,258
No. of Cases in which arrests were made	„ 1855 „ 1869	405 8,676
No. of Persons arrested	„ 1855 „ 1869	1,060 15,261
No. of Persons convicted	„ 1855 „ 1869	480 10,015
Estimated Value of Property stolen	„ 1855 „ 1869	24,921 1,84,699
Estimated Value of Property recovered	„ 1855 „ 1869	3,925 45,307
Proportion recovered	„ 1855 „ 1869	16 per cent. 26 „
Penal Statistics.		
Crimes and Offences.		
Murder	In 1855 „ 1869	19 16
Wounding with intent to murder	„ 1855 „ 1869	2 13
Homicide, Culpable	„ 1855 „ 1869	5 3
Dacoity with Murder	„ 1855 „ 1869	2 1
Dacoity	„ 1855 „ 1869	14 16*
Robbery	„ 1855 „ 1869	18 16
Burglary	„ 1855 „ 1869	8 300

* In 1864, Dacoities 198.

Judicial Statistics—continued.

Judicial Statistics.

***Penal Statistics*—continued.**		
Crimes and Offences—continued.		
Theft	In 1855	123
	„ 1869	2,260
Cattle-lifting	„ 1855	54
	„ 1869	28
Receiving Stolen Property knowingly	„ 1855	4
	„ 1869	24
Importation of Slaves	„ 1855	6
	„ 1869	0
Assaults, severe and slight	„ 1855	10
	„ 1869	906
Arson	„ 1855	7
	„ 1869	14
Forgery	„ 1855	9
	„ 1869	3
Counterfeiting Coin	„ 1855	4
	„ 1869	8
Adultery	„ 1855	3
	„ 1869	24
Crimes and Offences not specified above	„ 1855	136
	„ 1869	7,626
Penal Results.		
Imprisoned for Life	In 1855	5
	„ 1869	0
Imprisoned for 3 to 10 years	„ 1855	72
	„ 1869	64
Imprisoned for periods below 3 years	„ 1855	306
	„ 1869	2,811
Fined	„ 1855	135
	„ 1869	8,503
Flogged	„ 1855	7
	„ 1869	218

Note on Judicial Statistics.

These statistics, by comparing the tabulated returns of two periods separated by an interval of fourteen years, illustrate very plainly two characteristics which, according to all Indian experience, mark and signify rapid improvement in the Police of a country. Heinous crimes steadily, though sometimes intermittently, diminish to a certain standard *minimum*; petty offences increase (in the Police Returns at least) up to a standard *maximum*. At the earliest stage, when the Police is bad, most of the offences committed, especially the minor ones, are not known at all to the Administration; and very few are

punished. The first sign of mending is, under our system, when many more offences are reported, though no more may be punished. In this phase all heinous crimes are reported, and most of the petty offences. For a Police Force, as for a Government generally, the most dangerous period is that when it is under process of reform; and in 1864 this critical period coincided with events which would have taxed the strength and capacity of any Police. The Manchester cotton merchants poured silver into Berar; they scattered it broadcast about the country, and dacoits swarmed in after the silver like wasps after honey. Hence 194 dacoities in that year. But this was an abnormal season. As things continue to improve, the heinous crimes begin to diminish, but petty offences still increase greatly on paper, and probably more of them are in fact committed. Undoubtedly a very large proportion of the increase in these minor crimes shown by the Returns is due to the organization which now almost harasses the people, by methodically insisting that every small theft (which would be absolutely beneath notice in less orderly times) must be reported. But we must also allow for the effects which are produced by a great augmentation of wealth and population, and by the incessant circulation of valuables which a spreading trade causes throughout the country and along all the roads. The statistics of Civil Justice give some measure of the extent to which the general business of the Province has increased in the last fifteen years. Nevertheless, even after allowance has been made for these things, the contrast between the two periods is, according to the *figures*, remarkable and unexpected. We must assume the earlier returns to have been *very* defective, since it is quite certain that security to person and property is now (1870) far better than in 1853; while the Berár criminal statistics at this day stand comparison with those for any other Administration.

The territorial area upon which these returns were taken is not quite the same for both periods; but it has not changed to any important extent.

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